

AMERICA

A CATHOLIC REVIEW OF THE WEEK

VOL. XXXIV, No. 6
WHOLE No. 843

November 21, 1925

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGE
CHRONICLE	121-124
EDITORIALS	
Thanksgiving Day—Police versus Parents— Perdition at Dartmouth—The Alumni Federa- tion—Can This Government Last?—Are You a Criminal?	125-127
TOPICS OF INTEREST	
The American College and Birth Control—The Baltimore Rural Life Conference—A Sultan of Morocco—A Night in Cairo.....	128-134
EDUCATION	
The Catholic Alumni Federation.....	134-135
SOCIOLOGY	
Child Marriages.....	136-137
NOTE AND COMMENT.....	137-138
LITERATURE	
Poetry of Late.....	138-140
POETRY	
Magnifiers; My Heart; How Beauty Came....	132-134
REVIEWS	140-143
COMMUNICATIONS	143-144

Chronicle

Home News.—By November 11, the House Ways and Means Committee had practically finished its sittings and at the same time completed the first draft of the 1925

Tax Reduction Tax Reduction Bill. Chairman Green gave out figures according to which the total reduction is expected to amount to \$304,366,709. This figure is a little above the \$300,000,000 reduction which Secretary Mellon had said could be made without disturbing the Government's finances. The principal item in the total reduction list is under personal taxes, which are reduced by more than \$193,560,000. The contemplated new surtax rates are the same on incomes up to \$42,000 as today, but substantial reductions are made in the higher brackets. Other features of the new bill will be a reduction of the automobile and tobacco taxes and the repeal of the tax publicity clause and the estate taxes. These last two provisions are sure to meet strong opposition from Western Senators, among whom are Senators Norris, Walsh, Borah and Smoot. Senator Norris particularly objects to the theory that the State should absorb the field of inheritance taxation and he, with others, thinks that the normal taxes fixed by the House Committee should be still lower.

The Mitchell trial entered on its third phase on Novem-

ber 9, when the Military Board decided to allow Colonel Mitchell to attempt to prove that his charges against the air administrations are based on fact.

Mitchell Trial

The first two phases had been quickly passed, namely, the proof that Colonel Mitchell had been correctly reported and that the circulation of his statements had been nation-wide in extent. Congressman Reid, chief of defense counsel, thereupon charged perjury in the Shenandoah inquiry and called up several officers who sustained, even under severe cross-examination by the Court itself, many of the charges made by Colonel Mitchell. The principal of these charges were that obsolete air planes are used and that more than 500 deaths have resulted therefrom since January 1, 1919. The general trend of the testimony given by seven army officers connected with the air forces was to the effect that "red tape" and inefficiency had all but paralyzed the usefulness of the air services in both army and navy. The fact that Colonel Mitchell has been allowed to prove his charges will undoubtedly have an important effect in both the Army and Navy Departments and in Congress.

To all appearances, the Italian debt negotiations followed a smooth course from the beginning. The figure of \$2,138,000,000 was admitted as the principal. Italy there-

Italian Debt

upon made a proposal to make seventy payments of \$30,000,000 or a total of about \$2,100,000,000, namely the principal without any interest. The American counter-proposal called upon Italy to make payments of \$5,000,000 during the first five years, and from that point of annually increasing instalments until a maximum of \$75,000,000 would be reached in the later years. The average for the entire funding period would be about \$37,000,000. Hence, Italy is called upon to make a payment of \$2,000,000,000 for the liquidation of the principal amount of her debt and about \$500,000,000 in interest while the principal amount is being wiped out. This represents interest at less than 1 per cent over a period of from sixty-five to seventy years. This, of course, is less than has been demanded of any country to date, not excepting Belgium.

Australia.—The Australian general elections are being held as we go to press. Premier Stanley M. Bruce has made a strenuous campaign and indications are that his party will be returned to power. His appeal to the voters was to support law and order and the constituted Govern-

General Elections

ment against those who by insidious propaganda were assailing the British Empire "with intense hate and fury."

He openly attacked the official Labor Party's action in conniving with the Communists during the recent industrial strife. As is the Australian custom, the entire membership of both the Senate and the House will be voted for. The present election is particularly significant because it marks the first enforcement of the compulsory voting law under which qualified voters, men or women, who fail to cast a ballot are liable to a fine.

Canada.—With the exception of George P. Graham, Minister of Railways and Canals, the members of the Liberal Cabinet who were defeated in the recent elections

Aftermath of Elections have resigned their portfolios to the Premier and the latter has accepted their resignations. Their places will not be filled until Parliament meets, their business temporarily being cared for by Ministers who were elected or who, holding seats in the Senate, did not seek reelection. The Premier has announced that, provided legal requirements can be met, Parliament will convene on December 10. He has made no statement however of his own intentions.

A report issued on November 10 by the Dominion Bureau of Statistics estimates this year's total wheat crop at 422,327,000 bushels, the second largest on record in

Bumper Wheat Crop Canada. In 1923 the crop rose to 474,199,000 bushels. A preliminary estimate on September 10 fell 30,508,000 bushels short of the present estimated figures. Of the increase, 27,306,000 bushels come from the Province of Saskatchewan where threshing results have been exceptionally good.

China.—The Customs Conference will not complete its program of work for some time. Thus far it has succeeded to the extent that the threatened Chinese boycott

Peking Conference has not come to pass, that the Powers have accepted, in principle, China's demand for tariff autonomy, and that the liken (internal taxation) problem is approaching a satisfactory solution. The Provisional Measures Committee of the Conference has agreed that the American, Japanese and Chinese proposals for interim provisions as to customs duties pending restoration to full autonomy should be worked into a consolidated plan by the Chinese delegation. None of the participating Governments except these three had proposed any concrete constructive plans. While China has shown a willingness to modify her original demands she continues to insist on a tax above 5 per cent on certain commodities. She maintains too that unless the new tariff is fixed so as to allow a complete clean-up in the financial situation, nothing will be accomplished, and that a 2½ per cent surtax will only suffice for a small regular income for the Peking Government leaving nothing for the debt or the deficit from the abolition of internal taxation.

Though there were appearances after the capture of

Nanking on October 20 by Sun Chuan-fang that the civil war would degenerate into maneuvers for positions to be

The War followed by the usual political and diplomatic compromises, its complexion has changed. General Tuan Chi-jui, China's Chief Executive, and the War Minister, Wu Kwang-hsin are reported virtually to be prisoners at Shanghai and General Feng to have assumed complete power. Negotiations between Chang Tso-lin and Feng reached a deadlock and General Sun is preparing an attack on Fengtien and 20,000 troops are stated to be embarking at Shanghai and Haichow with the intention of landing at Yingkow with the aid of gunboats.

Czechoslovakia.—The specter of depopulation is making its presence significantly felt. Anti-religious propaganda is reaping its deadly harvest, whatever other

Specter of Depopulation causes may also be at work, such as the distressing effects of the war. Bohemia is the worst affected by this portentous evil. In 1914 the number of children there in attendance at school was 1,114,052. Today it is only 726,654. This implies a diminution of 387,398 or more than one-third within the course of about a decade of years. Seven years after the war the devastation is still continuing. Quite recently the number of classes was reduced for this reason in many schools. In Prague alone ninety-five classes were discontinued. Entire schools, too, have been closed, and the number would have been far larger had not account been taken of the long distances that many children would else have to walk to receive their instruction. Thus in Bohemia 555 German one-class schools with only a few children in each, have been kept open. At the parliamentary discussion of the disheartening figures and facts, the Ministers of Education and Public Hygiene admitted that besides the after-effects of the World War a disquieting immorality and the spreading of birth control are at play in the land.

France.—At a meeting held on Sunday, November 8, the Finance Commission of the Chamber, by a vote of 17 to 14, repudiated the tax project introduced the previous

Painlevé Is Won Over day by Premier Painlevé, and made it clear that approval would only be given to a policy such as that espoused

by leaders of the Left majority, composed of Radical Socialists, who have been demanding a levy on capital. This the Premier flatly refused to consider, maintaining emphatically that he would "fall on the field of battle" rather than compromise in his attitude. After protracted political shifting and party maneuvering, however, word was given out that M. Painlevé, on November 11, had decided to compromise. In an early morning consultation with Louis Malvy, President of the Finance Commission, the Premier, after being confronted anew with the five conditions submitted by the bloc, announced his willingness to re-draft the much-disputed finance bill in such

manner as to meet their united views. Insisting that there be no new inflation to meet approaching maturities, the first condition of the Left scheme calls for a substitute issue of lost or destroyed banknotes, which will provide a major part of the needed securities; then follow demands for consolidation of Treasury bonds, and application of the doctrine of a capital levy. The radical measures provided for in the Socialist proposal would put the Government in possession of a sum the annual interest on which would considerably exceed the 6,000,000,000 francs promised by M. Painlevé's tax plan. For the present, then, the new Cabinet is at least functioning, and the crisis which it faced has not been fatal. If the apparent restoration of harmony among the dissident groups of the Left bloc can be maintained, much will have been accomplished towards relieving the tension so apparent everywhere throughout the nation.

Under date of November 6, the War Department issued a communiqué, obviously intended to minimize the gravity of the Syrian situation, and attributing the evacuation of

Offensive in Syria

Mousseifri, the large French fortified camp in the Jebel Druse territory, to a plan of "regrouping the French forces." Reports reaching the *New York Times* correspondent, however, were regarded as less encouraging. The Arabs, represented as conducting a holy war, were said to have thrown in their lot with the Jebel Druse tribesmen, the combined forces showing determination to wage bitter warfare against France as the mandatory country. Following the proclamation by the rebel leader, Shelass, of a provisional Government of which he was to be the head, with Nassai el Bakry, the Civil Governor, it was announced that French troops would take the offensive on November 11, and that two regiments of light cavalry were already close on the trail of the self-appointed Governor. The departure for Paris of General Sarraill was said to have had a markedly favorable effect on the French fighting forces. Those of the latter in the vicinity of Damascus have been so placed as to offset the rebels closely investing the city. That efforts are being made to provoke a general uprising against the French, was the admission made by the *Temps*, November 10, when it reported that systematic destruction of the irrigation works in Damascus had intensified an already serious situation.

Germany.—In a speech delivered before the Berlin Association of Merchants and Manufacturers, Chancellor Luther made the statement that German culture and German popular strength must now be devoted to leading the way in the great

Disarmament Pledges

movement towards world peace. In view of the remarkable reply presented on November 11 to the Conference of Ambassadors by the German Government, the words of Chancellor Luther must be taken as sincerely spoken. This latest document, delivered by the German Ambassador at Paris to the French Foreign Minister Briand, fully meets all the demands for disarmament made by the Allies. In the first place a civilian

Minister takes the position hitherto occupied by General von Seeckt, former Commander-in-Chief of the Reichswehr, thus greatly curtailing the sway of military authority. All the various corps commanders will be directly responsible to a civilian and not to a military chief. Secondly the General Staff is to be liquidated. Thirdly a demilitarization of the police will take place above the maximum of 100,000 men. Military titles are to be abolished and officers will be known as inspectors. Lastly, the destruction of twenty-two heavy pieces of artillery, still owned by Germany, is assured, together with the confiscation of all weapons declared illegal by the Versailles Treaty. Perhaps the most remarkable provision, showing the thoroughness with which the idea of disarmament is to be carried out, is the future prevention of the military training of the youth of Germany by the suppression of all such training in athletic organizations. One of the main difficulties, however, which German statesmen are facing at present is delay on the part of the Allies to make effective the various voluntary concessions for the occupied territory that had been pledged by England, France and Belgium. Chancellor Luther and Foreign Minister Stresemann will be greatly hampered in their peace propaganda if the benevolent action expected on the part of the Entente Powers does not take place in time. It must be remembered that much opposition to the signing of the Locarno treaties still remains to be overcome.

Ireland.—Complete reports of the details of the National Irish Pilgrimage to Rome were not available when the fact that the Holy Father had received the pilgrims

Further Details of Pilgrimage

was recorded in our issue of October 31. Now that subsequent accounts have come, it is possible to realize what great enthusiasm inspired the pilgrims during their journey and how intensely interested all Ireland was in their progress. Special pleasure is expressed by the Irish press over the laudatory address made by the Holy Father to the pilgrims. After welcoming them and recounting the past glories of the Irish Church, the Pope leaned forward in his chair and continued:

Ah, dear Irish children of the Church, why talk about your greatness in the past, when We know of your practical religion, your excellent deeds in the present; your traditional practical ideals, your piety in your homes, your duties to your families, your love of home and children, your sacred regard for moral laws, your intense devotion and attachment to the Holy See?

According to a newspaper correspondent, as soon as the Pope ceased speaking "a sudden ecstatic roar of joy burst from the hall."

Some few of the Ulster papers have joined in the chorus of denunciation that arose in Southern Ireland at the appointment of Lord Justice Moore to the Northern Judiciary to succeed the late Sir Denis Henry, Lord Chief Justice of Northern Ireland. The criticism does not affect the character or competency of the appointee. But it was felt that the judge to be appointed to fill the place of Sir

Ulster's Dominant Spirit

Denis should be a Catholic. It is pointed out that the Free State has given five of its High Court judgeships to non-Catholics, but that Ulster, consistent with its policy, has carefully excluded all Catholics from its High Court. Mr. Devlin, prior to the appointment, asked the Speaker in the Belfast House of Commons "Whether, in view of the fact that Catholics in Northern Ireland constitute about one-third of the population, he proposed to fill the vacancy ... by the appointment of a Catholic?" The question was ruled out on the ground that responsibility for the appointment rested with his Majesty's Ministry in London and not with the Ulster Government. The *Northern Constitution*, a paper not favorable to Catholics, regrets that the appointment was not made of a Catholic and states that "there is ample material at the Northern Bar to draw upon, and the decision should have been made, not as a favor, but as matter of right."

Italy.—The celebration of Italy's Armistice Day, reported in these columns last week, was to have furnished the setting for the assassination of Premier Mussolini,

**Attempt on
Premier's Life**

according to a plot disclosed by police officials of Rome, November 5. Tito Zaniboni, a former Socialist Deputy, the would-be assassin, and three suspected associates who were taken into custody, are all said have been members of the new Italian Masonic movement recently divorced from the Scottish Rite body. The Government forthwith ordered immediate occupation of all lodges of the dissident Masons throughout Italy, as well as the dissolution of the Unitarian Socialist Party and the suspension of its official organ, *Giustizia*. Three other Roman periodicals, and the *Rivoluzione Liberale*, edited at Turin, were subsequently suppressed or suspended and a severe censorship of the national press applied by the Fascist Government. The latter restriction has occasioned a state of great nervous tension throughout Italy, reports the *New York Times* correspondent, November 11, and the impression has been gaining ground, in lieu of official information, that the Zaniboni affair, whatever its original significance, has been used as a pretext to destroy the various opposition organizations on the eve of the Matteotti trial. In any case, the admissions made by the Italian police reveal such widespread ramifications in the attempt on the Dictator's life as to indicate a conspiracy against the Fascist regime and the monarchy, and bring into question the national unity to which Signor Mussolini had recently pointed as a thing established.

Latin-America.—Colombia and Ecuador have severed diplomatic relations. A dispatch of November 3 from Guayaquil says that Pallares Arreta, the minister from

Colombia

Ecuador to Bogota, Colombia, has been recalled by his Government owing to failure of representatives to hold a piece of Ecuadorian territory which in the ratification of the boundary limit treaty, Colombia and Peru have divided

among themselves.—Congress is taking active measures to prevent demoralization among the savage aborigines of Meta and Vichita living near the Venezuela frontier, who have been practically reduced to a state of slavery.

Thomas Garrido, Governor of the State of Tabasco, and an active supporter of the heretical so called national Church of Mexico, has decreed that all priests must marry if they are to continue in their office.

Mexico

Dispatches from Villahermosa say that on October 31, five priests were arrested for refusing to violate their vows. Official notice of Garrido's action was issued by the Ministry of the Interior with no effort on the part of the Federal Government to check him. The Bishop, Rt. Rev. Pascual Diaz and clergy of Villahermosa with a number of Catholics, proceeded in a body to Mexico City to complain in person to the President against such unconstitutional oppression.

The Catholic women of Chile have divided their organizations into three large groups: the League of Christian Mothers, League of Chilean Women and the Young Women's Catholic Association, which

Chile

Masonic hostility and attempted interference have only served to bind more closely together. The first organization of the kind was inaugurated in 1922 by students of the Catholic University at Santiago and the marked success of their first Convention, when 3,000 men attended, was an encouragement to Catholic women students to do likewise and band together for Church and country. The Young Women's Catholic Association devotes itself to giving parochial catechetical instruction and active charitable work. In Santiago alone there are twenty-three centers with about 100 members each.—The Presidential elections were held on October 24. After lengthy deliberations the political parties proclaimed their united choice of Emiliano Figueroa Larrain as candidate for President to succeed Señor Alessandri. Colonel Carlos Ibañez and the three other aspirants referred to in these columns on October 31 have withdrawn their candidacy. General satisfaction is expressed that the political crisis has passed and calm prevails. Señor Larrain began his parliamentary career in 1900 when he was elected Deputy. In 1907 he served as Minister of Justice and Public Instruction. He has also held the post of Chilean Minister to Argentina.

Few people that have heard of the "Jesuit Relations" have ever read them. Next week, Francis X. Talbot will present a paper on a recent collection of selections from this famous set of documents on missionary enterprise in the New World.

Georgia is always a subject of more or less favorable criticism in Catholic circles. Richard Reid will set forth anew some old facts on the position of the Church in that State.

Other features will be papers by Ella M. E. Flick on the "Joy of Dying"; and by T. Corcoran on "Religious Education in Irish High Schools," the fourth and last of the series on Irish schools by the eminent Irish educator.

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

SATURDAY, NOVEMBER 21, 1925

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS
Editor-in-Chief

JOSEPH HUSSLEIN PAUL L. BLAKELY FRANCIS X. TALBOT
WILLIAM I. LONERGAN PETER J. DOLIN
Associate Editors

GERALD C. TREACY, Business Manager

SUBSCRIPTIONS POSTPAID
United States 10 cents a copy; yearly, \$4.00
Canada, \$4.50 - - - - - Europe, \$5.00

Address:

Suite 4847, Grand Central Terminal, New York, N. Y., U. S. A.
Telephone: Murray Hill 1635
CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts.

Thanksgiving Day

FREQUENTLY throughout the day, in her official prayers, the Church returns thanks to Almighty God for His loving kindness. Particularly in the majestic Preface of the Mass does she call upon all her children to acknowledge the infinite Goodness of God to all His creatures, and to praise, bless and thank Him. In the Church every day is Thanksgiving Day.

The admirable custom of setting aside by Presidential Proclamation one day of the year as a national Thanksgiving Day has now taken deep root among our people. We have received so many favors as a Nation that, in the words of the Address at Gettysburg, "it is altogether fitting and proper that we should do this." The President, as chief executive of the Nation, and the Governors of the respective States, acting in their official capacity, have invited us to return thanks to Almighty God on November 26, either in our homes or in our churches. May we not take this occasion to search our consciences, and ask whether we are doing our part to make our country in some degree worthy of the benefits which have been conferred upon her?

Patriotism is not a duty that can be performed by flag-waving. He is a true lover of his country who aids to the extent of his ability whatever is calculated to promote the common welfare. The man who is a good father and husband, whose first and dearest human interest is his home and family; who is sober, kindly, industrious; who is faithful to every duty of the state of life in which God has placed him, is the good citizen by whose life the welfare of the country is made secure. Only a few can promote the general good in public office. But every man can and should promote it by the example of an upright life. The worth of such a contribution to the common welfare cannot be overestimated.

For Catholics, the proper observance of Thanksgiving Day is assistance at the Holy Sacrifice of the Mass and the reception of Holy Communion. There is not one of us to whom God has not shown in the year that is drawing to a close unnumbered mercies and blessings beyond count. It is meet and proper that we should thank Him for what He has done for us and for our beloved country, and beg Him that in future we may be found in some degree less unworthy of His goodness.

Police Versus Parents

WE seem to have fallen into the habit of quoting the President. But that is the President's fault. His recent utterances of homely but forgotten truths fall on the ear of the public with a note of novelty. His latest dictum is to the effect that children should be cared for by their parents, rather than by the police power of the State.

But what of the public playground? The public neighborhood center? The juvenile court and the probation system? What of the public school, with its free texts, free transportation, free medical and dental service, and in some cases, free meals? Whatever may be their proper function, all are now assuming a place in the care and training of the child that is perniciously abnormal. When properly applied to a real need, they are good. But when they lull parents into the easy creed that the chief care of the child may safely be entrusted to agencies outside the home and its influences, their effect on the child, the parent, and, ultimately on the State itself, is destructive.

Even private societies, such as the boy and girl scouts, are not wholly free from this danger. When they merely supplement the home, or act to strengthen home-ties, well and good, but if they in any manner supplant the home or weaken its authority, the harm they may do is serious. Even the school, an indispensable means of progress, cannot relieve parents of their inherent responsibility to their children. "What the youth of the country need," said the President recently, "is not more public control through the Government, but more home control through parental action." He might have said precisely the same thing of any control which does not originate in the home, or is not subject to the home. For responsibility must center in the home, not the State.

We cannot get away from the truth that "the home is the cornerstone of the Nation." If the cornerstone be displaced, the structure must fall. In the Catholic view, moreover, every home ought to be a nursery of religion and morality, a sanctuary which yields in holiness only to the Sanctuary hallowed by the Sacramental presence of the Saviour. In proportion as the home falls away from this ideal, the task of the Church becomes more difficult. As for the school, it can do little or nothing without the active and intelligent cooperation of homes in which fathers and mothers realize the gravity of their duty to care for their children.

These reflections, as well as the President's address, will probably be characterized as reactionary, pre-Victorian

and lacking in vision. But it ought to be plain that the extramural child-caring agency, unless restricted to its proper sphere, will do far more harm than good. The absurd attempts to deliver the child into the hands of the Federal Government through child-labor and school laws are working to their logical conclusion, which is that our boys and girls are public property to be controlled not by their parents but by the police power of the State.

Perdition at Dartmouth

SECULARISM did not outdo, but merely presented itself in its true colors, in the address given at Amherst on November 6 by President Hopkins of Dartmouth. "I am bound to hold the theory that freedom of speech and even the presenting of pernicious doctrine," said Dr. Hopkins, speaking for his own institution, "is not antagonistic to the college purpose so long as like access is not denied the student to other points of view."

An outside critic, had he so characterized the Dartmouth concept of education, would have exposed himself to the charge of calumny; but it may be presumed that Dr. Hopkins speaks of what he knows. It is hard to believe, however, that he means what he says. Freshmen and sophomores, as Dean Hawkes of Columbia observed at the same meeting, are little more than children, and the same may be said of most juniors and seniors. Their judgment is immature, self-imposed inhibitions are few, and their passions run strong. Common sense dictates that they be taught to consider sacred and beyond all discussion certain principles of morality upon the preservation of which civilization itself rests.

Not so Dr. Hopkins. At Dartmouth a professor, without let or hindrance, might teach that the generally received canons of morality have no objective basis whatever. He might then proceed to deduce that free indulgence in animal passion is no more culpable than smoking a pipe, and because of certain easily obtainable hygienic safeguards, fraught with no danger to health and followed by no unpleasant consequences. In this course he would be fully supported by Dr. Hopkins' justification of the presenting of pernicious doctrines to young, unformed minds, and Dr. Hopkins could impose but one mild objection. He could secure another professor to tell these young men that they had been instructed in vice.

"Other points of view," concludes Dr. Hopkins. Does he understand what he is saying? If he does, then to him as to the secular concept of education, truth and falsehood, religion and atheism, loyalty and treason, honor and dishonor, virtue and vice, are alike mere "points of view." Under given conditions, the man of trained mind may with safety subject all that is known to the scrutiny of reason, precisely because his mind is mature, his judgment solid, his experience wide, and his purpose beyond suspicion. But no sober educator allows an equal liberty to boys of eighteen years.

How many young Catholics are now subjected at Dartmouth to this freedom in the presenting of pernicious doctrine? And is the freedom confined to Dartmouth?

The Alumni Federation

THE first Convention of the National Federation of Catholic Alumni ended with but one drawback. Out of some seventy colleges for men, only thirty-three sent delegates. It is true that the work of organization began only a few months ago, and until recently the publicity given the plans of the Federation was necessarily somewhat restricted. Still, with all allowance made, it is not easy to understand why any alumni association in the country failed to affiliate. With the example of the Federated Alumnae before us, it is clear that a similar association for the men's colleges offers possibilities for sorely needed work.

Take the one problem of overcrowding in many of our colleges. We simply cannot continue to turn away these hundreds of eager young men who annually apply for admission. Or consider the problem of the local small college, heroically struggling to make a thousand dollars do the work of a million, which is forced to put on its faculty members tasks which should never be exacted from a college professor, and thereby takes the heart out of men who could make real contributions to scholarship. Or, most important of all, give some thought to the spread in the United States of irreligion, immorality, and disrespect for the very principle of authority. These diseases actually fostered by modern secular education, can be greatly checked by strengthening our existing colleges and universities and by founding new institutions wherever needed. How can these problems be solved except by the union of all good men who know the priceless value to the individual and to society of a generation trained in the Catholic college?

Up to the present, the labor of founding and maintaining the Catholic college and university has rested almost entirely upon members of the Religious Orders. Had they not for more than a century devoted themselves to education with a heroism that is not only unsung, but all too little appreciated even by those to whom they gave all, should we today have seventy colleges and universities? What endowment of any moment has Georgetown, the oldest of our schools, after her 136 years of endeavor, or St. Louis, the oldest of all colleges, Catholic or non-Catholic West of the Mississippi, or Notre Dame? Our schools can no longer bear the burden alone. They must have the interest and the active assistance of the laity.

As was evident to any observer at the Convention, the Federation can be made an agent of great usefulness. It can help the colleges to revivify their alumni societies, and make them sources of practical encouragement and strength. Out of the power that will surely arise from union in one Federation, will come a realization that the alumni of our colleges can help and a determination to help. Catholic education, especially collegiate education, is rapidly approaching its crisis. If our Catholic college men stand solidly with the Church and with those who have been appointed to rule and lead us, we shall certainly win. Should that support, however, be half-hearted, nothing short of a miracle can save us.

Too much praise cannot be given the Catholic college men who labored to form the Federation and to make its first Convention a success. But we must have *all* our alumni with us, so that at the Convention of 1927, we shall count delegates from every Catholic college alumni association in the United States, none excepted.

Can This Government Last?

IT was former Justice Hughes who said a few years ago that the Government of the United States, as established by the Federal Constitution, was being gradually undermined, "and the pity of it is that no one seems to care." Washington warned us against attacks upon the Constitution under the guise of zeal for the public welfare, considering them more dangerous, because more insidious, than open warfare. Such movements have been conducted with increasing frequency during the last twenty years. Organized lobbies, plentifully supplied with money and not averse to unethical methods of persuasion, have encamped beneath the very dome of the Capitol. From that coign of vantage they have exercised an influence upon Congress strong enough to change that body from a deliberative assembly, voting its convictions according to oath, into a group of politicians angling for re-election.

Dr. Harry Pratt Judson, president-emeritus of the University of Chicago, is one of those Americans who care. For his book, "Our Federal Republic," recently published by Macmillan, he writes the unique dedication "To the States whose union under the Federal Constitution forms the most successful Federation in history, because the Central Government has been granted no more than the powers essential for the common good, and because lawful State rights are jealously cherished." This dedication expresses a hope rather than a fact. It also stresses a peril. For it is no longer true that lawful State rights are jealously cherished. Dr. Judson's whole book is a proof that they are matters of illicit bargain and sale between fanatics and politicians. The States have fairly vied with one another in a mad race to relinquish their lawful rights. The drift from the Constitution began with the Sixteenth Amendment, extending the taxing-power of the Central Government. It is found again in the Seventeenth and Nineteenth Amendments of which the first prescribes by Federal authority the method of choosing Senators, and the second limits the right of the State to determine the qualifications of its electors. And, finally, the Eighteenth Amendment marks a tremendous invasion of the police powers of the several States, since it authorizes the Federal Government to forbid the citizen to indulge in personal habits that are wholly innocent.

Briefly: within little more than seven years, that is, from February 25, 1913, to August 26, 1920, the States had so little regard for their lawful constitutional rights that they permitted the Federal Government to enlarge its power to tax, to limit their right to qualify their own voters, and to invade and weaken their absolutely necessary police powers.

If Dr. Judson is correct in holding that this Government can endure only as long as lawful State rights are jealously cherished while the Central Government is granted those powers only that are necessary for the common good, the conclusion that the Government as established by the Federal Constitution is fast approaching dissolution, is amply justified.

In the overwhelming rejection of the child-labor amendment by the States, there seems a return to sanity. The next step back to constitutional government should be the rejection of the Federal education bill, and of every measure founded on the dangerous principle that education within the States falls in any manner under the constitutional power of Congress. Once our schools are brought under the control of a Federalized bureaucracy, regulated by professional politicians at Washington, the end of free government cannot be far off.

Are You a Criminal?

THE Chicago Convention of the Anti-Saloon League was rich in denunciations of the vulgar sort which are the stock in trade of this organization. The Superintendent of the National "Temperance" Bureau stated that "any time the President wants enforcement he can get it," which is another way of making the grave accusation that the President is violating his oath to secure the due and equal enforcement of the law. Bishop Nicholson foresees the day when the army and the navy will fall to police duty in all our creeks and villages, a disorder against which the framers of the Constitution were careful to provide. But Governor Pinchot displayed all the meanness which seems inseparable from a certain type of the prohibition mind when he classed all opposition to the Volstead act as coming from "the underworld," and any amendment of the act as "a yielding to the criminal."

This introduces us to such well known denizens of the underworld as Governors Smith of New York and Ritchie of Maryland, Dr. Butler of Columbia, and Monsignor Belford of Brooklyn—criminals all, simply because they criticize the Volstead act!

Men who in the disastrous attempt by Washington to regulate the personal habits of the citizen, discern a grave peril to constitutional government, are not frightened by such accusations. But are we Americans coming to the pass in which any one who works for the repeal or amendment of an act of Congress, must suffer himself to be called a criminal or a denizen of the underworld? This is not the American spirit. It is a fanaticism run wild; a fanaticism that must be sternly rebuked. There is nothing sacrosanct about an act of Congress, and as for the Constitution, the people who made it may, save for one exception, unmake it by means described in the document itself.

But when fanatics rage, men devoted to constitutional ideals of liberty may come into their own. The Anti-Saloon League is badly frightened. And well may it tremble for opposition to Federal sumptuary legislation grows stronger day by day.

The American College and Birth Control

WILLIAM WALSH

ABOUT a dozen years ago there were 355 young men in the senior class of a great American college. Of these 292 received the degree of Bachelor of Arts and went into the cold world to become, as an admired instructor informed them, the aristocracy of America. They were golden lads, most of them; one might go a long day's journey without finding their betters. Compared to the young collegiate radicals of the post-bellum period, they seemed invested with a nineteenth century respectability. Their favorite poet was Tennyson, their favorite actress Maude Adams. Their class statistics revealed, too, that 128 of them used alcohol—not the abominable whiskey now consumed by undergraduates, but a comparatively innocuous beer that lent a judicial flavor to midnight discussions. The average age of these students was 22 years and 10 months. Sixty-nine of them were Episcopalians, forty-two Congregationalists, thirty-six Presbyterians, twenty-two Catholics, eighteen Methodists, sixteen Baptists, and so on—nominally, at least, for in actual belief the majority of them were agnostics, or thought they were. And what is more to the purpose of the present discussion, they came from families whose average number of children was 3.5.

Statistics of the same class compiled this present year show that 221 of these promising 355 are married; 3 are divorced; 95 are still bachelors, and 16, God rest them, are dead. The average age is now about thirty-five. The 221 married men and their wives—442 persons in all—have had 309 children, of whom 12 have died. The ratio of children has been 1.37+ to each marriage, or .84+ per member. It is possible, of course, but hardly to be expected, that the future performance of this class will exceed that of the past. Although some of the ninety-five wary ones will presumably be caught at last in the toils of matrimony, and may have children, and although some of those now married will in the natural course of events have more progeny, the fact remains that men married after forty (so learned writers do report) have less than a third the number of children of those who assume the blessed yoke before the age of twenty-five; and Galton gives the fertility of mothers married at seventeen, twenty-two, twenty-seven and thirty-two respectively as six, five, four, three. Furthermore, as a family grows, there is an increasing tendency among college graduates who already have children to limit the future number by deliberate choice. One hardly dares to indulge in the hope that when these 355 men and the wives of those who are

married or will marry have left this existence behind them, they will have enriched the world with an equal number of human beings.

There is not much comfort for the eugenists in the thought that during the years of their greatest fecundity—from twenty-two to thirty-five—442 young men and women, physically and mentally superior to the average of their fellow-countrymen, have had only 309 children. In making public these figures, however, the writer has no intention of criticizing individuals, or of committing the impertinence of prying into the affairs of others, who no doubt conscientiously live up to their own standards. The case is cited merely because it is typical of a general condition which in the opinion of many observers constitutes a public problem of increasing gravity. There is no reason to assume that the Class of '19 is unique among college graduates. On the contrary, it is a matter of common knowledge that those who are most fit in certain important particulars to be the parents of the next generation are the very ones who are having few and fewer children.

The present writer is willing to leave to those with more talent for statistics the task of determining to what extent the situation may be due: (1) to late marriages traceable to economic pressures peculiar to our times, or (2) to what some call a high standard of living and others plain selfishness, or (3) to a definite hedonistic philosophy of life, or (4) to other factors. It partially disposes of the first of these possibilities to point out that 171 of the 221 marriages in this class occurred before the end of the year 1920; for if the war deferred some weddings, it expedited others. And one notes that the 171 couples who have been married five years or more have had 277 of the 309 children—in other words, they have had 1.5+ children per marriage, and, if they have 65 additional children, will barely replace themselves, without any allowance for child mortality. As for the second explanation, there is not much doubt that birthrate tends to decline with a higher standard of living, unless the natural propensity of individuals to seek the maximum of ease and enjoyment with the minimum of pain and responsibility is offset by some powerful philosophy of self-denial, such as that provided by the Catholic religion—though it must be admitted that many Catholics, too, when they attain prosperity, have fewer children than their parents and grandparents had. But whatever may be the share of economic or social factors in reducing the birthrate, it is demonstrable that one important cause is the

neo-paganism which is very generally fostered by American colleges, not only on the campus but in the classroom.

It would be unfair and untrue, of course, to say that instructors in the great secular universities consciously or deliberately teach "birth control" or even, perhaps, the hedonism of which it is a corollary. The thing is more subtly done. The student frequently hears the word "medieval" employed as a synonym for stupidity and ignorance; he sees an admired instructor smile tolerantly or shrug his shoulders at "mysticism," at "other-worldliness," at "the outworn dogmas of a past age"; he learns little by little that it is more important to make oneself comfortable and happy in this world than to prepare oneself for another one, which may or may not exist; and whatever religious or ethical principles he may have taken with him to college, he gradually absorbs from the atmosphere, without realizing what is happening to him, a point of view strikingly similar to that of a sophisticated Roman of the time of Marcus Aurelius—a point of view whose proponents build their morality upon expediency, and their tolerance upon indifference.

There has been a gradual evolution of education in this respect. In the middle of the last century a young man at Harvard might have learned that Rome was the scarlet woman of Babylon, and Martin Luther the first Christian since A. D. 200; but at the same time he was taught to respect many elements of Christian philosophy which the Protestant churches, in one form or another, had retained. But in our day the colleges which were originally denominational foundations have become "non-sectarian," a term which originally meant that a Catholic's money was just as acceptable as that of a Congregationalist, but which has come to denote a complete indifference to all religion, Protestant as well as Catholic.

From remarks dropped by instructors here and there, the earnest student at last acquires a composite picture of a world which began about 1500 and burst into full bloom with the arrival of Pasteur, Freud and Einstein. The Catholic Church, he gathers, is not as bad as it was formerly painted; nevertheless it remains in his mind as something vague, disturbing, anachronistic, incomprehensible—an institution that is dead, but refuses to lie down; insists, in fact, upon standing up among the mourners and advising them to remain married and to find a paradoxical happiness in bringing up children. Regarding this as somewhat impertinent, but of no importance to him personally, he turns his back upon it and forgets it as much as possible. Catholic students, of course, know better, but one need not be surprised to find that they are influenced by their environment.

In an old issue of the *Yale Review*, published during the Great War and bulging with thoughtful articles on what ailed the world and what ought to be done

about it, the present writer chanced the other day upon an essay by A. G. Kellar on "Birth Control" which seemed apposite enough as an illustration of the kind of thinking that shapes the minds and lives of thousands of college students year after year. It happens that A. G. Kellar is Professor Kellar of Yale, a noted lecturer and writer on anthropology and sociology, an enthusiastic admirer of Darwin, the intellectual executor of the late Professor Sumner, and a fruitful sower of the seeds of agnosticism. He is a broad-minded man. Every year he tells his classes that he does not wish to destroy any faith they may have. "There are two tenable attitudes," he says. "One is, 'I believe on faith.' Faith is emotional, not to be argued about. The other is, 'I don't know.' Take your choice."

Whatever respect Professor Kellar may have for faith, the fact is that after his course the young men are more likely to say, "Non scio" than "Credo." Hundreds of them every year come under the spell of his gentle personality, his profound and extensive reading in his own field, and a certain unpedantic brusqueness which is certain, even when it descends to an occasional indelicacy of diction, to elicit the admiration of the young. The influence of Kellar, for good or otherwise, is tremendous. It is for that reason that I shall take the liberty, in another paper, of brushing the dust of eight or nine years from his essay on birth control.

The Baltimore Rural Life Conference

JOHN LA FARGE, S.J.

WHEN the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore, called together the first Archdiocesan Catholic Rural Life Conference in the United States, he was inaugurating a movement which, in all likelihood, will be a great boon to religion in this country. The Conference was held in Baltimore, at Calvert Hall, on October 28 of this year. There were four sessions, at each of which addresses were made and discussions led by clergy and laymen known for their knowledge of rural affairs.

A few words as to these purposes will be of interest to the readers of AMERICA. They may be summed up in the words: to keep the integrity of our rural communities, economic and social, as well as religious. It may be noted incidentally that the program of the Conference, except where touching on specifically religious matters, was for all, regardless of their religious affiliations. Hence non-Catholic speakers were among the number.

There never has been any division of opinion among our leaders of Catholic thought in this country as to the importance of looking after the spiritual needs of our country districts. The Catholic Church Extension Society alone is a monument to our solicitude

in that regard, although as yet many of our people are far from realizing how urgent these needs are. But there has been some divergence of thought between those who look on the country as a misfortune,—a sort of Egypt from which our Catholic youth had best escape on the first fair day, to the Canaan of city schools and city opportunities—and those who look on the country, with all its drawbacks, as a source and preserver of many blessings. Of the former group, some are indifferent, merely taking for granted our all too prevalent American disesteem of everything rural as primitive and backward. Others are serious, being moved by the undoubted disadvantages of country life as we commonly find it: the dangers to the Faith by isolation, and the lack of religious and educational contacts.

The view, however, that country life as such should be fostered and promoted is gaining ground in this country, especially of recent years. About ten years ago it was urged in the pages of *AMERICA*. Since then priests and laymen both in the East and the West have rallied to this standard. With a special Catholic monthly devoted to rural Catholic welfare, *Rural Life*, now published, the conference movement will undoubtedly do much to arouse our public opinion, and lead to a constructive Catholic program of rural welfare.

Those who advocate this constructive program claim that country life is the safeguard of two great foundations of social order, the integrity of the family, and the widespread distribution of private property. This idea was clearly brought out by two of the speakers at the midday luncheon, held at the Hotel Renert.

Dr. Edwin V. O'Hara, Director of the N. C. W. C. Rural Life Bureau, remarked:

There will be no progress until we become deeply convinced of the importance to religion of the rural parish. When we come to realize that more souls will be influenced in three generations by ministering to 100 rural families than by ministering to double that number of city families, we shall have laid the foundation for the effective prosecution of a Catholic rural program.

Cities do not tend to reproduce themselves and would be faced with a declining population were it not for the immigration from country districts and from abroad. The large families are really found in the country.

The farm is the natural habitat of the family and shares with the family its claim to a central position in human affairs. The first condition of wholesome family life is unity. The forces of modern industry threaten the family with disintegration. On the farm alone, among contemporary industries, economic forces work for the unity of the family. Father, mother and children are there engaged in the same profession, possess the same intellectual interests, make the same social contacts.

The same line of thought was followed by Mr. C. J. Galpin of the U. S. Department of Agriculture:

The country . . . is a place of children, the habitat, so to speak, of child life; the city . . . is the place of adults, the habitat of grown-up life. . . .

Just as there is a timber line on the mountains beyond

which the trees do not grow, so it appears that there is a sort of child-line in society beyond which children cannot live, but tend to disappear. This child-line may be found in every large city. . . . Let us look at this matter a little more closely.

What we find is rather plain. Every farmstead is the home of a family with children growing up, who, while passing through the years of childhood, find some useful part to play in the operation of the farm. The city has long outgrown the family-operated store and shop, and in their places are hives of young adults, men and women, unrelated by blood. The city has fewer families per unit of adult population than the country; more childless families; fewer children in families having any children; many more unmarried adults.

What means, therefore, should be taken to encourage the better element to remain upon the land, and to establish the Church in the rural sections? These means were indicated at the various sessions of the Conference. Among the many subjects treated, we may note the following:

Rural Schools. At the morning session Father Joseph M. Johnson, S.J., in charge of one of the Jesuit Mission parishes of Southern Maryland, showed the wonderful effectiveness of the work of our teaching Sisters as demonstrated in the Maryland Missions, as well as the great difficulties that these Sisters have to contend with. These difficulties, however, are partly compensated for by the excellence and number of vocations for the Sisterhoods and even for the priesthood that flourish under proper care. He made the suggestion that aid be given to rural schools by small memorial school buildings or endowments, e. g., for scholarships, or by a city parish adopting, if not a whole school, at least some definite share in its expenses, such as the support of a single teaching Sister or Brother.

An original view of the problem of rural church and school finances was presented to a large body of clergy at the morning session by a layman, Mr. George I. Gardiner, Manager of the Maryland State Tobacco Growers' Association, who showed how our rural parishes in Southern Maryland are suffering at present from the unsatisfactory conclusion of the French debt negotiations: the French Government being the chief purchaser of Maryland tobacco.

A triumph for the cause of rural education was heralded at the night session in the reports read by Miss Mary Mattingly, speaking for the Sodality Union, and the Rev. W. Howard Bishop, who is the originator of the Rural Life Conference in the Archdiocese of Baltimore. The latter told of the work of his "League of the Little Flower for Country Schools." Both of these organizations have made first-class elementary schools possible, where without their aid Catholic education could hardly have been provided. They in turn were inspired to these efforts by the faith and vision of small groups in several of our cities, who had already assisted the Sisters of St. Joseph, of Hartford, to establish near Ridge, at the southernmost point of Maryland, forty miles from

the nearest railroad, two flourishing grade schools and a parish High School.

Rural Negroes. The need of zealous devotion to the education and welfare of our rural Negro communities was pointed out by Dean Conroy of Bryantown, Md., and John LaFarge, S.J., of Ridge, Md. As the principal means of regenerating these communities they showed the need of helping our rural colored population to acquire good moral and religious habits, by solid elementary education under the guidance of religious teachers, as well as by developing habits of self-help, and utilization of the abundant economic resources of the country. The Cardinal Gibbons Institute, a National School for Negro Youth, recently established at Ridge, Md., aims to accomplish this end by training its pupils to acquire and later to spread in their own home localities those solid economic and social habits which will bring stability and contentment to the rural Negro community. In the discussion that followed, Archbishop Curley emphasized the special fitness of Religious priests for apostolic work among our American Negro people. An implicit tribute to the tact and devotion of the older Maryland missionaries in forming the character of their Negro parishioners was offered by Senator Bruce, an Episcopalian, at the noon luncheon, in his high praise of the moral traits of the Maryland Negro, testified to even in the time of Thomas Jefferson.

Public Activities. Topics like Cooperative Marketing, Boys' and Girls' Agricultural Clubs, and the Farm Bureau, were familiar to all who follow the course of recent discussions of rural welfare, but the facts presented were doubtless new to many of those present. Few city Catholics stop to reflect that in this country a dealer or middleman population of 19,000,000 lives by the labor of a farmer population of 33,000,000, and "rakes off" \$14,000,000,000 on the consumers' \$21,000,000,000. To quote one of the most entertaining speakers of the Conference, Mr. John T. Kelley, editor of the *Farmers' Magazine*:

"The 33,000,000 farm population gets only \$7,000,000,000! And if the farmers do not understand this, whose job is it to show them that this \$7,000,000,000 out of every \$21,000,000,000 does not pay his overhead, not to mention his labor and a profit?"

We can answer Mr. Kelley by saying that it is not always easy to show this to the farmer, much less is it easy to show him the way out of the difficulty. Still, by the establishment of this Catholic Rural Life Conference, and the spread of these Diocesan Conferences throughout the country, we may be sure that the zeal, learning and practical wisdom of our Catholic clergy and laity will find suitable remedies for the many perplexities that confront our Catholic and non-Catholic farmer alike today, and the means to building up a mighty bulwark of stability for our religion in the form of thousands of flourishing rural communities.

A Sultan of Morocco

ALPHONSE TONIETTI

A MOSLEM Sultan of Morocco, Mouley Mohammed Abbas, son of the Sultan of Fez, in the land where even to this day missionaries have encountered the sternest opposition of Islam, was converted to Christianity and entered the Society of Jesus.

The Moors have always opposed missionary efforts in the bitterest manner, for the Sultan of Fez is to Western Islam what the Turkish Sultan used to be to the Eastern Moslems. Like the former Turkish Caliph he is styled Commander of the Faithful and is the defender of the Moslem faith.

As early as 1566 Catholic Missions in Morocco were under the jurisdiction of the Archbishop of Seville, but, as fate would have it, in 1631, just the year in which the hero of this story was born, the Prefecture Apostolic of Morocco was established. Nor was its lease on life a long one, for the first incumbent, the blessed Giovanni da Preda, O. S. F., was cruelly murdered that same year in the town of Marakesh. The Prefecture immediately reverted to the See of Seville. Since then all missionary endeavors in that land have proved practically futile.

Mouley Mohammed Abbas, son and heir apparent of Mouley Abdul-Malk, Sultan of Fez, was born in the year 1631. Although his mother is said to have been a Spanish Christian, he was brought up in the strict traditions of Islam. At the University of Fez he received a thorough instruction in the religion of the Arabian Prophet. He very early took keen interest in military matters and accompanied his uncle Al Asgher on many a guerrilla warfare against the tribes inhabiting the interior deserts of Morocco. After his marriage to a Moroccan princess his uncle made him his counsellor. While in that capacity during the next three years he proved himself a great force in deciding war and peace. A number of times he was commissioned to lead a whole army against those tribes that revolted against the Sultan.

Like a true Moslem he very early contemplated a pilgrimage to Mecca and planned to travel unostentatiously, taking along with him a few servants and proceeding by way of Tunis. In that town he was welcomed by the Bey, who overwhelmed him with honors and entertained him royally in his own residence. Pursuant to the Bey's advice, he embarked on an English vessel which was just about to leave port, the Bey having pointed out to him that England was then at peace with all the Mediterranean countries. But the British ship had hardly set sail when she was spied by one of the galleys of the Knights of Malta who boarded her and searched her hold.

The Prince was discovered and taken prisoner to Malta. There he was ordered into the presence of the Grand Knight who, on learning of the captive's royal extraction, demanded the huge ransom of 40,000 crowns for his release. The Bey of Tunis inti-

mated that he would gladly furnish that sum and secure the Prince's freedom.

But during his captivity of eight months in Malta the Prince had the opportunity of coming into close contact with the Knights, who made it a point to acquaint him with the tenets of Christianity. Mouley Mohammed was not long in experiencing a real desire to embrace the religion of Christ. He actually expressed his intention of entering the Church on June 12, 1656.

The Grand Knight, however, ordered him to receive a thorough grounding in the Christian Faith before he was allowed to be baptised. His instruction completed, he asked the commander of the vessel who had captured him to act as his sponsor, adopting his name which was Balthazar Mendez. But as he was a great admirer of St. Ignatius Loyola and as his Baptism took place on the feast of that saint, he added Loyola to his name.

At first he intended to give up his crown and lead the life of a recluse in the desert like the far-famed Egyptian ascetics. But later on he changed his mind and resolved to devote the rest of his life to the conversion of his former co-religionists.

Acting on this impulse he immediately set out for Rome with the avowed purpose of joining the Society of Jesus. There he was made to study Latin for three years before donning the cassock. Nor was the Father General lacking in caution in admitting this quondam follower of Mohammed into his Order, for he bade the rector of the Jesuit college at Malaga to repair to Fez, the birthplace of Father Mendez, in disguise and gather all information regarding his character and person. That was while Father Mendez was studying for the priesthood.

The testimony of Father Rector was more than gratifying. The numerous Christian merchants who resided at Fez and the monks who did missionary work there all testified to his royal origin, his heirship to the throne of Morocco and the excellence of his character.

After his novitiate and two more years in the study of dogmatic and moral theology, he was assigned to convert the Moslem convicts in the prisons of Genoa and Naples and in the galleys of the principal ports. This work he carried out with marked enthusiasm and devotion. Among his notable converts was a celebrated Moslem scholar whom he eventually baptised, the Duke of Tuscany acting as sponsor.

This aroused the rage of Mohammed's followers. One of these zealous Moslems made up his mind to poison the convert Father at Genoa by presenting him with a bouquet over which he had sprinkled a corrosive liquid and recited incantations from the Koran. Divining his motive, the pious Father said:

"You wish to poison me and derange my wits, eh? Well then, should these flowers prove harmless, will you embrace our Faith?"

The Moslem consented and Father Mendez inhaled the perfume quite unharmed. Then and there the Moor fell to his knees and was baptised.

Father Mendez next turned his attention to the refuting of Moslem doctrines by writing a number of controversial commentaries shattering his former exegetical works on the Koran. In the same vein he, in co-operation with other Christian magnates, helped the founding of a religious confraternity at Genoa for the conversion of Moslems.

The Father General of the Society next ordered him to set out for Lisbon whence he was to set sail to India and embark on a life of missionary activity.

His entry into the important towns of Southern France—Arles, Béziers, Toulouse—was triumphant.

But the fatigue of the long journey from Rome told on his health severely. A vicious fever attacked him on his arrival at Madrid. The four best physicians of that town pronounced his case hopeless.

While on his death-bed one of the physicians told him that he had a Moslem servant who had utterly refused to be converted. The servant was summoned to his room. Father Mendez turned towards the Moor and exhorted him to the true Faith in Arabic. All of a sudden the Moor dropped on his knees, kissing the crucifix and sobbing bitterly. That was Father Mendez's last conquest.

He died shortly after this, gasping out the last words of the *Nunc Dimittis*.

The Queen, who had often expressed a desire to see Father Mendez, ordered a royal funeral for him. The whole population joined the mournful procession and his remains were laid in Madrid. Father Mendez is described by a contemporary as "tall, well proportioned, white-complexioned, well built, having a wonderful mind, a winning nature, gentle and alert."

MACNIFIERS

How like they are,
Yon star and star!

Though differing
In voice and wing,

They chant in tune
With Marian moon,

And so are one
In praise of sun.

Oh, would we might
So laud our Light,

While twinkling praise
Of varied rays,

In chime with Choir
Of Vocal Fire;

As even are
Yon star and star!

FRANCIS CARLIN.

A Night in Cairo

R. R. MACGREGOR

THE scene is laid in Egypt, in the words of Tennyson, "the land where all things always seem the same." The time is towards evening. The fleecy clouds above the Pyramids are warmest pink. Over the Mokattam Hills the full moon is rising. In the afterglow of the sun, the Citadel hangs like a dream-palace over the drowsy city, and like slender fingers the minarets of Mohammed Ali's mosque point slenderly to heaven.

The air is heavy in dusty streets. Dust is everywhere; it hangs like a veil and irritates many parched throats. In garden, street or porch, in the haphazard and nondescript manner of their kind, devout Moslems are prostrate in prayer. House-tops are thronged with little family groups, too listless to chatter, eagerly anticipating the first gentle breezes of the evening. Everyone waits expectant, hopeful.

At last it comes, a little, cooling breeze, creeping softly along the parched streets—the little evening breeze that seldom forgets to come. Cairo breathes. Cairo is awake again: Now every ear is turned towards the citadel. "Boom!" goes the great gun, announcing to the faithful that another day of fasting is over. Before the sound has ceased its reverberations in the narrow streets, oolahs are raised high to dry lips for a long, deep draught that ends the weary hours of abstinence.

Now all is bustle and activity. Merry chatter and laughter (and the Egyptians know how to chat and laugh) ring out as families gather around their humble, but ample, meal of broad beans, cooked in oil, green onions, and garlic. For half an hour each does his best to banish, in realization of present plenty, thoughts of the hunger that is just past; then, appetites appeased, to sit in doorways or at the little cafés where thick Turkish mocha coffee and the gentle burble of the narghileh induce a sense of supreme content. In the streets vendors of cool drinks, sherbet and liquorice, soon empty their heavy goatskins.

As darkness falls, the minarets of the mosques are ringed with light which will glow until the morning's prayer. Everywhere the city hums with activity. Through the busy streets hurry automobiles, revealing, as they pass, glimpses of veiled ladies setting out on their evening calls. The cafés are thronged with middle-class Egyptians, still, after their lately eaten Ramadan breakfasts, retaining sufficient appetite to patronize sellers of assorted delicacies who pass to and fro, crying their wares. "Beid! Beid!" monotonously chants a man like a beer barrel balancing on his head an oven full of hard-boiled eggs. "Gambarri! Gambarri freshi!" urges the seller of bright red prawns. "Ayesh! Ayesh taza!" intones a boy with long rolls of bread, salted and sprinkled with sesame seed. A Greek brandishes savory little

bits of meat on a long skewer, while a one-eyed, villainous looking man in a dirty galabia insistently draws attention to his smelling pasties hot from the hearth.

Street vendors of all nationalities and descriptions add to the color and clamor of the scene. Suit-lengths of locally manufactured cloth, German socks, amber beads, tawdry Pharaonic tapestries, frightfully multi-colored oleographs of Biblical scenes—these and a thousand and one other objects, and amorphous pot-pourri, are eagerly offered and seldom sold. News-boys tear past, the hems of their galabias held high in the air, screaming the names of the evening papers. Beggars pester incessantly, saucy past-masters of pointed repartee; jugglers and tumblers, skinny, agile and fakir-like insist on performing, however unwilling their audience.

Down in the heart of old Cairo, the omnipotent head sheik of the religious brotherhoods keeps open house. There, in the court-yard of a vast mansion covering three or four acres, he sits and receives the visits of grey-bearded religious dignitaries.

Towards midnight the peace of the court-yard is broken as through the great gates there pours a motley crowd, two or three thousand strong. These are members of one of the thirty-five mystic brotherhoods, Nilotic clansmen, come in gala attire to perform a zikr before their supreme sheik. Among the crowd are men with green sashes over their shoulders and green turbans on their heads, and carrying long staves. These are the marshals. Quickly they divide the assembly into groups and to each appoint a chorus master. Each group forms a circle, all joining hands, the leader in the center giving the time for the chant. Slowly at first, but gradually increasing both speed and volume, they repeat the name of God. "Allah, Allah," they intone in monotonous unison, swaying all together from side to side, each time they utter the sacred name. Alongside, another group is chanting in a higher key, but instead of swaying sideways the brethren bend low, their foreheads almost touching the ground, with every fervent "Allah" they utter.

Over the whole court-yard no two circles are following the same procedure. For an hour this goes on, the speed and intensity of the chanting increasing with every minute. The effect on the onlookers is mesmeric; they are riveted in their chairs, unable to withdraw their eyes from the swaying circles. The enthusiasm of the devotees keeps pace with the steady crescendo of their tones. Soon they are wrought up to an intense exaltation and, before the zikr is ended, some, more excitable than the rest, fall to the ground in a frenzy of religious fervor.

The zikr ended, the marshals herd the exhausted zealots out through the great gates. All is quiet in the narrow streets of the old city. But hardly have the steps of the departing procession died away in the distance, when there comes, borne on the soft breeze,

the tap, tap, tap of a distant drum. It is the musahir making his rounds to warn the faithful that the time for the last meal of the night is at hand. Confirming his message, the Citadel gun booms. Again, the humble meal of beans, onions and garlic, and again in the houses of the wealthy the servants are handing round great dishes of turkey, roast lamb stuffed with pistachios, snowy mountains of rice—finally come deep quaffings from the oolah, the liquid now icy cold from hours of exposure to the breeze. Then the few hours of precious rest before morning.

High up on the minarets, the muezzins are awaiting the first faint light that shall enable them to distinguish the traditional white thread from the black. In the Citadel, the gunner, fuse in hand, is standing by the ancient cannon that for over a hundred years has sent the Ramadan signals echoing over the city. Suddenly he fires the priming, the muezzins take up the message, and from the lofty look-outs call good Moslems from their beds. The muezzins' high treble voices sound eerily over the city and its sleeping houses. Another night of revelry has ended, another day of fasting has begun.

MY HEART

My heart is a pool in a wood
Where the shadows go,
Where the trees bend down to drink
And murmur low;
Where the silvery shaft of the moon
And the sun's gold beam
Are only the pallid ghosts
Of a long-dead dream;
Where the patter of stealthy feet
Around the brink
Is the sound of the soft-eyed deer,
As they come to drink;
Where over the rustling leaves,
That the winds have stirred,
Rises the mystical song
Of a secret bird,
A song that my heart through the years
Has understood,
For my heart is a shadowy pool
In a deep dark wood.

EDGAR DANIEL KRAMER.

HOW BEAUTY CAME

Not through the massive sun-washed doors,
Flung wide in the noisy house of the mind,
To these and the newly varnished floors
Her gypsy eyes were blind.

The heart that we rigged as a cloister-garden,
With young wild flowers to feast her eyes,
She passed, like a restless prison-warden
When dusk on the cell-tier dies.

The lighted towers of sense and sight
Grew lonely straining for her face
In vain, we borrowed music's might
To lure her from her hiding place.

But when each soul was scoured with flame,
And every heart by sorrow swept,
Then, cold and naked, Beauty came
Into our house and wept.

J. CORSON MILLER.

Education

The Catholic Alumni Federation

JOHN WILTBYE

NEVER have I seen a gathering so beset with judges as the First Convention of the National Catholic Alumni Federation, which met in New York from November 6 to November 8. Judicial silks rustled in every corner; there was a vague suspicion of ermine and maces; and I said "Good morning, Judge" so often that I began to feel like a Monday-morning violator of the speed ordinances cringing at the bar. There was Judge Dowd from down Boston way, and Mr. Justice Dowling, and Judge Cohalan; and when I looked about for Judge Talley, usually an eloquent figure at these gatherings, I was told he had repaired to Mt. Manresa for a week-end Retreat, and at that identical moment was probably mulling over his sins. Nor was there lack of other dignitaries. I spied an Admiral and a Commodore and a former Senator of the United States; empurpled Monsignori and dignified Rectors moved about greeting old friends, and the first meeting on Friday, November 6, was honored by the gracious presence of His Eminence Cardinal Hayes, who announced a cablegram bearing the news that the Holy Father knew of the Convention and prayed God's blessing upon its deliberations.

When His Eminence spoke of the need of men who in this day of paganism would ask themselves "What can I do for Jesus Christ and His cause?" and then set themselves to its accomplishment, he voiced, I think, the purpose of every delegate. They were without exception busy men, but for the time they had put aside their own affairs. Through renewed activity by the local alumni groups and the concerted action of all through a national association, they hoped to foster what is probably our greatest modern force for the general welfare, the Catholic college. They represented the following schools:

Boston College, Boston	St. Francis College, Brooklyn, N. Y.
Cathedral College, New York	St. Francis Xavier College, New York
Catholic University, D. C.	St. Ignatius College, San Francisco
Creighton University, Omaha	St. John's College, Brooklyn, N. Y.
Duquesne University, Pittsburg	St. John's College, Toledo, O.
Fordham University, New York	St. Joseph's College, Princeton, N. J.
Georgetown University, D. C.	St. Joseph's College, Philadelphia
Gonzaga University, Spokane, Wash.	St. Louis University, St. Louis
Holy Cross College, Worcester, Mass.	St. Mary's College, Oakland, Cal.
Loyola College, Baltimore	St. Mary's College, St. Mary's, Kas.
Manhattan College, New York	St. Vincent's College, Beatty, Pa.
Mt. St. Mary's College, Emmitsburg, Md.	St. Xavier College, Cincinnati
Notre Dame University, Notre Dame, Ind.	Seton Hall College, S. Orange, N. J.
Providence College, Providence, R. I.	Spring Hill College, Ala.
Regis College, Denver	Villanova University, Villanova, Pa.
St. Anselm's College, Manchester, N. H.	
St. Bonaventure's College, Olean, N. Y.	
St. Edward's College, Austin, Tex.	

As this was a Convention largely for the purpose of organization, the speeches were few, but since the speakers were well chosen I did not hear an address that was not interesting and, what is better, encouraging. I could not help wishing that the officials of every Catholic alumni association in the country might have listened to Mr. Levering Tyson, editor of the *Columbia University News*, and Mr. Alfred C. Ryan, secretary of the Notre Dame Alumni. No titles were announced, but their common topic was "Ways and Means of Revivifying Alumni Associations and Keeping Them Alive." While I by no means link up with the age when men traveled in ox-carts, I can well recall the time when the alumni would get together at an annual banquet, and elect Bill Soandso president or secretary, mainly because he was a good fellow and everybody liked him. It might develop after a few months that Bill never so much as knew of the honor conferred upon him. This was not for any occult reason connected with the era before Mr. Volstead began to aid the bootlegger, but simply because Bill was not expected to do anything, and rarely did it. Sometimes an alumni association actually flourished under this regime. In the case I know best, the real power who made the wheels go around, was a popular old professor of philosophy who boy and man had been in close touch with the college for well nigh half a century. Besides, ninety per cent of the alumni were in the immediate neighborhood, and there was a strong community spirit among Catholics.

But that day has gone. As Messrs. Ryan and Tyson showed very clearly, modern efficiency methods, including a paid secretary, are necessary if an alumni association is to be anything beyond a banquet once a year. "I don't know how bad your associations are," said Mr. Tyson, "but I know they can't be as bad as Columbia's was ten years ago, before we took over some new methods," and he went on to tell how at a convention in Columbus in 1914, attended by alumni secretaries of the prominent non-Catholic colleges, he discovered that Columbia's case was the rule rather than the exception. If I am not in error, Mr. Tyson stated that while Columbia's alumni numbered some 20,000 at that time, the association could not find addresses for more than 4,000, and a large percentage of these were incorrect. At the present time, the association publishes a journal, which pays for itself and manages to keep in communication through its staff of secretaries with practically all its alumni. While endorsing Mr. Tyson's remarks, Mr. Ryan laid more stress on the human side of the case. After listening to these gentlemen the brilliant reflection came to me that if the alumni associations want the new grad's enthusiasm, they must give him something to enthuse about. The thing can be done; but among the first requisites is an alumni publicity and "get together" bureau headed by a paid full-time secretary.

Probably with a view of encouraging her pantalooned audience, Mrs. Thomas A. McGoldrick of Brooklyn, who spoke for the Federation of Catholic Alumnae, rather understated her case. In particular did she endeavor, not

with complete success, to hide her Brooklyn group of alumnae under a bushel. Their work shows that association does not mean much unless it leads, first, to a clearer knowledge of what should be done, and, next, to practical ways and means of doing it. Here are instances in point. When in order to qualify with the Regents of the University of the State of New York, a newly-founded Brooklyn Catholic college for women needed an addition to its library, the alumnae sent out an appeal, and within ten days not the required 5,000, but 7,000 volumes were in the library's stacks. The ladies followed up their good work by establishing two scholarships in the college. For some years, they have given a tea every Spring to the Catholic high school seniors in Brooklyn, have visited the Catholic girls in the public high schools, and have endeavored to find places in Catholic colleges for those who wished to continue their studies. Such methods as these really promote Catholic education. Your college president will not turn a deaf ear when you tell him your high appreciation of a Catholic college training, but you will get much nearer his heart if you will tell him how he can make this training available for a larger percentage of our Catholic boys and girls.

Harmony and unanimity of spirit marked all the proceedings of the convention, but I was particularly pleased to note that at the meeting on Saturday morning, the delegates felt entirely at liberty to free their bosoms of whatever perilous stuff lay therein. In a gathering of intelligent men, differences of opinion as to means and methods are quite compatible with unity of purpose. It is a good sign for a new Association to feel the twinges of growing-pains. A corpse never kicks or grows.

The next meeting will be held in 1927, time and place to be announced shortly. Until then, the following officers serve:

President, Edward S. Dore, St. Francis Xavier; 1st vice-president, John J. Fitzgerald, Manhattan; 2d vice-president, John C. Kelly, Villanova; 3d vice-president, Vincent L. Toomey, Catholic University; secretary, Hugh O'Donnell, Notre Dame; assistant secretary, Phineas Vize, Villanova; treasurer, Cletus Keating, Mt. St. Mary's. Trustees, Victor J. Dowling, Manhattan; W. P. McPhee, Notre Dame; John A. Matthews, Seton Hall; James A. Stewart, Gonzaga University; A. H. Attilio, St. Ignatius (San Francisco); W. E. Grimes, St. John's (Brooklyn); Thomas H. Dowd, Holy Cross; Charles A. Birmingham, Boston College; G. F. Palmer, Jr., St. Francis (Brooklyn); W. H. Postner, St. Vincent's; Lester A. O'Keefe, St. Louis University; William J. O'Shea, Fordham; J. P. McCarthy, Providence; William Duggan, Cathedral College; Martin Conboy, Georgetown; Denis R. O'Brien, St. Francis Xavier; M. D. Touart, Spring Hill, and W. F. X. Geoghan, St. Joseph's, Philadelphia.

In the words of Admiral Benson, who addressed the Convention at the opening session, "We have this day begun a great work." If I may presume to offer comment may I say that the work will call for the combined energy of all our Catholic colleges. Thirty-three out of seventy-five sent delegates to the first Convention. We can do better than that. I sincerely trust that before the year is out, every Catholic college alumni association will have affiliated with the Federation so auspiciously inaugurated last week.

Sociology

Child Marriages

DANIEL M. O'CONNELL, S.J.

THE Russell Sage Foundation published during the first part of the present year a very interesting study of Child Marriages by Mary E. Richmond and Fred S. Hall. As might be expected the marriageable age exhibits wide variety in the States. In 14, the minimum matrimonial age for girls is 12; in 9 it is 14; in 8, 15; in 17, 16; and in one State, New Hampshire, it is 18. Fourteen States place the lowest legal marriageable age for boys at 14 years. So the term child marriages may arbitrarily be defined as those contracted at the age of 15 or earlier for girls or 17 or earlier for boys.

But, what should the legal minimum marriageable age be? Putting aside the validity of marriage from the viewpoint of moral theology and confining ourselves to the social aspect of present-day American life I believe that the opinion of a priest quoted by the above authors expresses a widespread theory of sociologists: "I preach against marriages under 18 and talk against them. The girl who marries under that age is over-burdened and in a few years worn out." And another priest is quoted as saying: "Girls are not physically or psychologically ready for marriage before 18."

Considering the demands of society in our country today, especially those of higher education, which is becoming more and more a part of our social status, surely much can be said in favor of the above viewpoint.

And how many married children are there in the United States? The question is difficult of answer, so many are the false statements made at the license office by the bride, bridegroom and their parents, even under oath. The 1920 census shows that 12,834 married girls were 15 years old at the time of the census taking and that 5,554 more were under 15. This is a total of 18,388 still under 16 who had been married at 15 years or earlier. The same census tells us of 825 female children of 15 or under recorded either as widows or divorced. Speaking the language of comparison, perhaps this is a small number. At the same time it is likely to enshroud many a tragedy. Moreover if we include the census numbers of 1890 it has been estimated that there are 343,000 women and girls living in the United States today who began their married lives as child-brides within the last 36 years. If to this we add the same number of husbands we should have a total of 686,000 American citizens whose lives have been influenced by the present problem.

As intimated the full nature of this situation baffles intimate study. Its symptoms are too personal to get into print except by accident. Moreover, I believe that much like the malady of child labor, the evil of child marriages is in the final analysis a matter of family feeling and higher cultural standards. One characteristic is the disparity of age. In their study of child marriages Mary E. Richmond and Fred S. Hall discovered that out of 75 marriages of girls under 16 years of age more

than one-half married husbands who were their seniors by ten years, while some bridegrooms were four and five times the ages of their brides. In these cases the husband is rather the guardian or mentor or worse still of his youthful bride. Divorce or annulment frequently follows. Too often there has been the previous necessity of saving the girl's honor. Most States take this last circumstance into consideration and allow a rectifying legal marriage to be had whatever the age may be.

Again child marriages are generally characterized by the hasty manner in which they are plotted and accomplished. The most obvious remedy for this evil would be a precaution similar to the Church's in the publication of the matrimonial banns. The dominating motive in bringing about child marriages is frequently the desire to escape from unpleasant surroundings at home. Here the cure is not so easy. It rather belongs to the fundamental virtue of every prosperous nation, a contented home. Another cause of child marriages is the desire to escape compulsory-education laws and the co-related child-labor laws. As is to be expected no doubt, many of these child marriages are likewise of short duration. Some examples will bring this fact home. "In 11 cases the husbands and wives separated in a few days, in 7 cases in a few weeks, in 8 cases in a few months, in 16 cases they never lived together or else never established a home of any kind. Out of 90 cases in which the present status was known, only 16 married pairs were still living together. . . .

In 28 of the 90 cases, annulments or divorcements had been granted, or proceedings were still pending." (Richmond & Hall, p. 71). The reader has probably surmised that many of these child marriages are also due to the number of illegal licenses issued. In 240 cases studied by Richmond and Hall it was found that 129 had been thus illegally issued. As a final characteristic of these marriages it is not true as is often imagined that the victims are principally foreign born children. According to the 1920 census, 11,859 of the 18,388 married girls under 16 years of age were native white of native parentage and only 2,452 were either foreign born white or else native born white of foreign or mixed parentage.

The two great remedies proposed for the solution or prevention of child marriages are parental consent and proof of legal age. It will be worth while to dwell briefly on each.

It is sad to say that the beacon light of parental consent has been on the wane for many years. No one would wish to see a return of the unnatural condition of parents arbitrarily arranging marriages for their children, still who can doubt that a father's and mother's necessary approval would be a strong deterrent on unhappy child marriages? As an objection to the above, it is true that parental consent had been obtained in many child marriages which have been reported as unhappy. Nevertheless the value attached to parental consent is attested to by the fact that most States still require parents to file in the case of girls under 18.

Amongst the substitutes suggested for parental consent the most prevalent is probably that of court consent for

the marriage of girls. In New Hampshire this is required for girls under 18, in 5 States for girls under 16 and in two States for girls under 15. In some of these same States court consent is also demanded for the male under 18. The Ohio law even authorizes the substitution of court consent for parental consent.

If proof of age is an effective deterrent of child marriages, much can be learned in this matter from the child-labor movement. This well-organized association soon discovered that if dependence was placed solely on the affidavits of parents, children entered the industrial world several years before the legal age. The same holds of our present subject. In extenuation it is doubtful whether the children or even the parents are aware of the perjury committed. At times too license-issuers are unaware of the falsification taking place in their office. On the other hand some are, but profess their inability to remedy the evil. The answer is to withhold the certification for a more thorough investigation. Require for instance a certified transcript of the birth or baptismal certificate or similar substitute document. Again a penalty should be imposed on a license-issuer who knowingly or without reasonable inquiry issues a marriage license to one whose age makes parental consent necessary. The North Carolina law has such a penalty of \$200 payable to the parent of the boy or girl involved. One of this State's courts declared that the license-issuer must use such caution as that of a bank in cashing a stranger's check. A difficulty yet to be solved is the fact that in some States the bride is not required to appear at the license office. The present general precaution is to require the affidavit of a parent in doubtful cases. This as has been indicated is not perfectly satisfactory. It is believed that with the extent of compulsory education, school evidence of age will become a most trustworthy proof.

Other suggestions offered by Richmond and Hall are marked by sane, practical wisdom and happily avoid that eternal open sesame of the reformer, recourse to the Federal power. Their final sentence is worth quoting: "There can be no better starting point than the local marriage-license office in which, in the past, too many of these young people have received the authority of the State to do themselves a tragic mischief."

Note and Comment

Our National Prosperity

ECONOMICALLY our country certainly has plentiful reason for thanksgiving at this season. Seldom was the nation as such more prosperous than at the present time. It is true we have our chronic difficulties in the coal industry, which has never adjusted itself to our national needs and demands. We have passing strikes and threats of strikes, yet these are but surface troubles. Capital has its own register of faults, but radical Red agitators find no hearing, as a rule, among our workers, and our unions are strong and prosperous enough to spurn them from

their door. All is not ideal, but aside from a constant onward striving on the part of both labor and capital there is no such thing as national economic unrest, no revolutionary disquiet in the sense in which we find it in other lands. To understand our reason for special thanksgiving we need but look across the seas to England. In its November issue the *Carpenter*, under its "Chips and Shavings" heading, brings the latest reports from official employment agencies in Great Britain. They show that 1,291,200 workers were there in enforced idleness. This is a quarter of a million more unemployed than in the previous year at the same period. "The unemployed British workers," reflects the *Carpenter*, "are numerous enough to populate seven thriving cities." What America needs most of all in our day is the knowledge of the Lord and the love of the Lord. Its soul is attuned to the message if we, as Catholics, have but the men and the means to convey it. It needs Catholic education, Catholic literature, unselfish Catholic leaders—and more and more of them!

Catholic Bridge Builders

IN THE Kansas City *Catholic Register* of November 5, is a note that, on that day, Bishop Lillis was to make the invocation, at the formal opening of the free bridge connecting Lafayette and Ray counties, at Lexington, Missouri. Governor Baker and Senator Williams were other notables participating in the ceremony. Few probably of the thousands present ever heard of the Bridge Building Brotherhood, the religious confraternity organized in the twelfth and the thirteenth centuries for the building of bridges then regarded as a work of piety as well as of public utility. It specially facilitated the progress of pilgrims as well as ordinary travelers. We have the authority of Father Thurston, S.J., that there were "sisters" belonging to some of these associations, which goes to show that the "advanced sisters" of the present day are not quite so far ahead of the procession as they would like to have it generally believed.

Learning How to Rest

IS IT treason to suggest that we have something to learn from Europe? Commenting on an article recently published in the *Journal of the American Medical Association*, Dr. Charles Norris, chief medical examiner for the city of New York, thinks that Europe can teach us, but seems to doubt our willingness to learn, namely, how to work! This may have the appearance of paradox, but it is sober truth. "They live over there," says Dr. Norris, in an interview in the *New York Evening World*. "They do not work as hard, but they accomplish a good deal more." The reason, according to Dr. Norris, why the average European accomplishes more with less "work" is that he works intelligently, taking out time for rest when rest is necessary. The typical American, intent upon what he calls success, is often unable to distinguish be-

tween time out for rest and time out for indolence. "It is the pace that kills," concludes Dr. Norris.

We should be able to live in such a way that we do not work until we drop. We should be able to take a sufficient amount of exercise to stimulate us. We should be able to rest. When that time comes, the medical examiner's job should be a whole lot easier.

St. Ignatius Loyola was very anxious that the young Jesuit students should devote themselves heart and soul to intellectual work, but he prescribed "time out" every two hours. He also suggested the usefulness of a certain amount of manual labor for all, regardless of their special field of endeavor. He held no brief for laziness, but he knew quite well that even the best machine needs an occasional stoppage and overhauling. After that, it will work more effectively.

A New York Judge
on Child-Training

THE chief magistrate of the city courts of New York, the Hon. William McAdoo is well known as an earnest student of social conditions, especially as they affect our young people. For many years Judge McAdoo has been aware of the danger to society in the unhappy fact that so many boys and girls are growing up with little or no understanding of religion, and with no training in morality based upon a sincere acceptance of the truths of religion. In a recent article in the New York *World* Judge McAdoo penned a paragraph which should be pondered on by all workers for boys and girls, and especially by all teachers.

We must get hold of the children between the ages of five and fourteen especially, and try to teach them spiritually and morally. Great masses of young fellows in the twenties are practically all of our criminals in the outlaw class. They have no emotions of pity, love, friendship, gratitude or sense of responsibility. They despise their parents, hate the law, and are in open war with its officers.

The truth of this striking paragraph is evidenced by the criminal statistics of any large city. County jails and State penitentiaries are fast becoming detention houses for young men and women who, had they received proper care in childhood, would now be at the threshold of happy, useful careers. Judge McAdoo's words stress the absolute necessity of teaching religion and morality in the school, for as social and economic conditions now are, if this training is not given there, it will probably not be given at all. But they also emphasize the need of fathers and mothers who realize the grave responsibilities of parenthood. The school is indispensable, but it can not do all, and the efforts of even the best school will be rendered fruitless when parents fail to realize that the duty of caring for their children does not rest primarily upon the school, but upon them. As has been observed in these columns, one of the hardest tasks of school administrators and teachers, is to induce parents to take a real interest in their children. If they fail in this, they have failed to secure the most important factor in the training of the child. The parent, the school, and the Church must work in harmony if the desired result, an upright, law-abiding, God-fearing citizen, is to be attained.

Literature

Poetry of Late

FRANCIS X. TALBOT, S.J.

IT is quite as simple to snap a picture of a group of stone images as it is to compose a history of Victorian literature. But to put our own modern vivacious literary period into a textbook is as distressing an occupation as that of forcing a playful puppy to pose for a time-exposure photograph. The novelists and the poets of today are still in the crucible. They bubble to the surface for a moment, only to vanish before the rush of other pushing bubbles. Within the past few years, innumerable critics have watched the gleam of the bubbles and have penned glamorous descriptions of them in essay and book. They have written mostly for those learned in contemporary letters. The first effort, I believe, to present a general and balanced survey of modern literature for use in college work* has been made by Carl and Mark Van Doren. They have attempted to do for the fluctuating present what the many histories of literature have accomplished for the solidified past. Taking the year 1890 as the beginning of the new era, they range over the poetry, prose fiction, drama and essay as these have been produced in America, England and Ireland.

There are many commendable features in this volume, the chief one, perhaps, being its very aim. Contemporary literature is literature, despite the opinion of the college professors. And many authors writing today are as worthy of study as the authors whose busts are in the library. An effort, then, to let the student into the secret that all the literary lions are not dead is to be praised. But there is one rather pervasive fault in the volume. The Messrs. Van Doren are mild-mannered gentlemen who are far more courteous than they are discerning. They exercise a beautiful but not an admirable charity towards all writers. They are tolerant of every opinion and approve of any philosophy of living. Whom they mention, they praise. This attitude makes neither for good pedagogy nor for sound criticism. The student, even in college, must be taught how to discriminate between true values and counterfeits; and literary critics, if they are not to muddle the issue, must have a basic norm of appreciation. Because they have been so consistently complimentary to our modern writers, I do not believe that the authors of this volume have written the ideal textbook for college use.

It would be a very delightful pastime to follow the affable Van Dorens through all the pages of their survey and to discuss their lists of novelists, dramatists and essayists. It is not possible, however, in this article to do more than pass a few remarks on the poets, and, moreover, on those only whom the authors have selected. Compiling a history of literature is much like playing a game of tag. The victim is caught and labeled, concisely and

*American and British Literature since 1890. By Carl and Mark Van Doren. New York: The Century Co. \$2.50.

dogmatically. It is our purpose to affix another tag upon that gummed on by the Messrs. Van Doren.

As a starting point for their history, the authors chose the year 1890. Since the literature of the nineties is vitally different from that created in the first decade of this century, and since that, in turn, is separated by a deep chasm from the literature of the war and its aftermath, the year 1906 or even 1914 would have been just as appropriate as the year 1890. The only argument in favor of 1890 as the birth-year of our modern poetry is that it was the death-year of Victorianism. In England, Browning and Rossetti were dead; Tennyson, Swinburne and Morris were silent. Bryant, Longfellow and Emerson, on this side of the ocean, had died some ten years before, and Whitman, Lowell, Holmes and Whittier were to follow them within the next four years. The great poets of the Victorian era had left the stage by 1890. Unfortunately, no younger poets had received the cue for their entrance.

Perhaps the most distinctive poet in the United States during the interregnum was James Whitcomb Riley, the poet of the hearth and the simple heart. Technically he was not a great poet, but he was great in as much as he aroused the noble emotions. Santayana played on different strings of the lyre. He did not feel with the masses, as Riley, nor did he see with the clear vision of his other contemporary, Francis Thompson. He chiseled his verse with minute precision, but he sold his birthright or, as the Van Dorens phrase it, "freed himself from a religion and a love in which he could not be happy." A far better poet, because she approximated the beauty and the truth to which Santayana closed his eyes, was Emily Dickinson. Though she died in 1886, she may rightly be listed with the poets of the nineties since her poems were first published in that decade. She was New England in everything but her inner self. In that she was the mystic seeking a larger freedom and a more invigorating air. Hovey and Moody, the last poets mentioned during the slack years of the century, are indeed greater than their unnamed contemporaries, with the exception of Father Tabb, but lesser than their immediate successors.

About the year 1910, poetry ceased to be defined and refused to be confined or even refined. It became bold in mind and brazen in dress, it painted itself like a clown and grew as irresponsible as a tramp. It strove, nevertheless, to be more direct and more sincerely impassioned, it linked itself more closely with life, and it thus increased in vitality and in the importance of its message. Edwin Arlington Robinson rode in on the new wave of poetry. His physical age placed him in the older period; but his spirit joined him with the insurgents, though he was not one of them. He discovered poetry in the grim struggles of life rather than in its sentimentality or its intellectuality. He told the biography of abnormal and futile men in the sonnet form. He is a master among the moderns, but he broods too much to be an inspiration. Between Robinson and Robert Frost there is a slight affinity. They are of the modern school and yet they have not broken with their elders. Frost is a poet in much the same way that President Coolidge is a statesman. He writes in a

shrewd and restrained Yankee way, interpreting the lives of those who work in drudgery with a technique that is not spectacular and yet is not old-fashioned.

And then burst Free Verse. How vaguely its champions have explained it and how inanely its critics have condemned it! Since there has been no poet with genius enough to master it, Free Verse has failed to be anything more than a diversion in our poetic tradition. Three interlopers from the Middle West have slipped in through the door that it opened. Vachel Lindsay, advocate of the "new localism," mistook hysteria for beauty, and enthusiasm for sincerity. Edgar Lee Masters failed in his effort to extract poetry from dead men's bones. He gossiped and believed he was talking honest truth, he repeated scandal and thought he was exciting pathos. Carl Sandburg was carried away by the iridescent colors of scum, the covering, as he thought, of true beauty. He had heard that poets cry out in ecstasy and rhapsody; in parodying them he guffawed and shouted raucously. This trio may be regarded as the poetic curiosities of our day.

Just prior to the war, the Imagists came upon the scene. Their poetic theory was notable until they tried to exemplify it. They have had some sound influence upon our poetry, but they themselves frittered away much of their inspiration and hid their talents in their argumentativeness. They probably did not understand their theory. Amy Lowell led the group, pugnaciously, and not with that restraint which might have been expected in a daughter of ancient New England. She was a poet, on occasions a brilliant poet. She failed because she was so intent upon tossing off restraints, both poetical and Christian; and so she denuded herself of all that might have helped her to be a great poet.

With Edna St. Vincent Millay, the Messrs. Van Doren close their list of American modern poets. Rightly, they leave "to special students of poetry the task of studying in more detail the swarm of poets who have made the past decade memorable." Miss Millay is the leading lyricist of our day. She can be freer than the freest poet and more retrained than the classicist, according to her mood and inspiration. Were she to abandon her Greenwich Village haunts and to cease her dalliance with current paganism, she would increase enormously in her inspiration.

Most of the newer English poets are comparatively old. The immediate successors of the Victorians, Oscar Wilde and Ernest Dowson, were justly named the "decadents." It is to be regretted that their vision did not come to them before they were on their deathbed. They swung the pendulum far away from Victorianism, and thus, through their own excess, prepared the way for the newer poetry. In violent contrast to these *fin-de-siècle* poets, were the "Catholic Poets," to whom the Messrs. Van Doren liberally concede a paragraph. I do not think that the readers of this Review need to be told of the importance of Francis Thompson or of Alice Meynell. The students of the volume under consideration, however, are in dire need of instruction about these two rare spirits who have so enriched English poetry. More important than they, it would seem, are Kipling and Housman and Hardy. But

was not Kipling more of a street singer than an artist, and more of an Imperialist than a poet? And Housman, in his output, is as slim as Alice Meynell and not nearly so vaulting in inspiration. Hardy has never completed the reincarnation that he ambitioned. He ceased being the novelist and failed to be the poet. Through the attempted metamorphosis, however, he has retained only his pessimism.

Before the advent of the so called Georgians, three authentic poets sprang into eminence. Robert Bridges became famous by being made poet-laureate; he is a genuine though not a major poet. Alfred Noyes reached fame because he had formed the indomitable ambition of supporting himself by poetry. He has combined, in a remarkable degree, the vitality of the moderns and the tractability to rule of the traditionalists. John Masefield was accorded fame because he was recognized as the forerunner of the modern poetry. He precipitated the mist that hung over the new era. And strangely he did it; he found the secret of our modern world in Chaucer and by imitating Chaucer showed the way to his own innumerable imitators. I do not believe that we have in America a counterpart to the Georgians, that otherwise nameless group which has sought affinity with the Caroline poets. William H. Davies, in his country mood is the best exponent of the type—mellifluous, precieuse, dainty. But when Davies leaves the farm and comes to the city, he is a worthy exemplar of that radical group, entirely out of poetic and moral bounds, to which D. H. Lawrence and Aldous Huxley belong.

The affixing of tags on the Irish group of poets is woefully inadequate. While one must concede, with Messrs. Van Doren, that the Irish poets of the new era have actually inaugurated a native Irish poetry, one cannot admit that the new movement is to be wholeheartedly commended. William Butler Yeats and A. E. (George William Russell) have differed in externals but they are similar in core, and their respective schools run in parallel but sympathetic lines. Yeats has found his Celtic spirit in pre-Christian Ireland, and A. E. has discovered, in an equally vague and dreamy way, his Ireland in a mysticism out of the Catholic Church.

In this incomplete survey of modern poetry, the incompleteness being due to Messrs. Van Doren, one misses a word about Tabb and Kilmer and Hopkins, about Belloc and Chesterton as poets, about Guiney and Tynan, and about a host of others not related to us.

It has been my contention, frequently, that the modern poets should be the chief models placed before the college student. But it may happen that the college professor may be strengthened in his prejudice against the moderns by the adverse criticisms that we have made of most of them. Should this be so, the same professor of poetry must remember that the accepted models of his lectures are equally open to attack. Homer, Virgil and Horace were sweet singing pagans. Milton was an heretical theologian, Wordsworth was pantheistic, Byron and Shelley were in rebellion against accepted morality, and Keats made his strongest appeal to the lower senses.

Reviews

The English Comic Characters. By J. B. PRIESTLEY. New York: Dodd, Mead and Company. \$2.50.

The dedication of this volume to J. C. Squire may serve to suggest its author's connection with that glorious company of poets and essayists, sometimes maliciously called "the esthetic group," but none the less immovably pledged to pure literature, word culture, and the tradition of musical prose. Nowadays, any one will despair of the man who writes on Bully Bottom, Sir Toby Belch, Falstaff, Justice Shallow, Pistol, the Wellers, Dick Swiveller, and Mr. Micawber, criticism having become anemic from an overbirth of speculation on the comicality of Shakespearean and Dickensian comedy. But Mr. Priestley comes up with fine writing in the best sense of the term, and it is a tribute to him that these old worthies take on new splendor from the brilliance of his flow. Mr. Priestley, after all, is only a little less than a poet, the characters in his Valhalla of Comedy are only a little less than poets, fellows not so much of infinite jest as of infinite temperament. Almost all of them, including representatives from Fielding, Sterne, Jane Austen, and Peacock, are uniformly compact of great phrases, and all of them voluble, being evenly divided between those who are voluble by nature and those who are voluble by wine, the great butts and incorrigibles of civilization, who spend three quarters of their lives in a world of their own making and the rest either in vegetating or in dodging old father antic, the law. This may explain why Mr. Priestley has omitted such respectable ladies as the Mistresses Poyster and Proudie, although it does not explain the omission of Thackeray, who might have scored with the Rev. Charles Honeyman. What Mr. Priestley has done, however, he has done well. The philosophy of high spirits, tapering off into a broad Thackerayan toleration of taverns, roguery, and uproarious mirth, is here united with that "passion for words," marvelous in themselves and miraculous in felicitous arrangement, which "is the mark of the literary sense and the very soul of literature."

H. R. M.

Uncommon Americans. By DON C. SEITZ. Indianapolis: Bobbs, Merrill Co. \$3.00.

It is "to those who have failed" that Mr. Seitz dedicates this collection of biographical sketches of twenty men and two women, all of whom were more or less notorious or renowned in our nation's history. Many others "more uncommon" than those the biographer chose might be cited; however, the anthologist must be granted his own liberty of selection. Those who are penciled in portrait were elected because, according to the journalist's admission, they "broke the rules" of convention and made their marks despite their failure "to conform." There are warriors like Israel Putnam, Ethan Allen and Tecumseh; religious leaders, like Joseph Smith, Brigham Young, Peter Cartwright, Mary Baker Eddy, and Charles G. Finney, and characters in other walks of life whose names are less widely known outside provincial records. Mr. Seitz's newspaper experience has made possible a personal touch here and there, and has provided a less cut-and-dried tone to his sketches than the ordinary encyclopedic biography might afford. And yet, it does seem a sterile furrow that Mr. Seitz ploughs.

P. J. D.

Pencilings. By J. MIDDLETON MURRY. New York: Thomas Seltzer. \$3.00.

An obvious criticism of this volume might be that, taken all in all, it does not say much that is new. Nevertheless, whatever the book has to say, that, at least, is phrased in a most charming style. Mr. Murry, of late editor of the *Athenaeum* and at present of the *Adelphi*, has captured the secret of the light essay that deals with books and authors. He is perfectly subjective, of

course, in his criticisms, he is anecdotal and purposely superficial. He is as human as our American "colymist" but superior to him in culture. And his literary principles are, for the most part, correct. The reservation is made primarily because of certain sentences in his discussion of art and morality. Even in this most confused subject, his comments are remarkably sane. In his opening papers he is eminently well-balanced for his attack on the artists who seek perfection through obscurity. He follows this by another pointed arrow at the modernists who believe that it is an "offence against art and intellect" to know Dickens. He passes shrewd comment on the art both of writing and reading book-reviews, on the merits of classical authors, on the idiosyncrasies of great literary creators. While Mr. Murry has written more profound treatises, he has never written more graceful essays.

F. X. T.

Christianity and the Roman Government. By E. G. HARDY. New York: The Macmillan Co.

That the early Christians suffered and died for their faith is at present universally admitted. It is equally certain that Christianity was at first potentially and later really a source of danger to the Roman politico-religious empire. Not indeed that Christianity was identical with civil disloyalty, but simply and solely because polytheism was inextricably interwoven with the imperialism of the Caesars. In the light of this historical fact Mr. Hardy makes an intensive study of reversal of the traditional Roman attitude towards alien religions and of the causes inspiring the persecution of the Christians during the first two centuries of the present era. In this connection three theories have been advanced. According to the first the Christians trod the way of martyrdom by reason of Jewish hatred, undeserved calumny, and the laws against treason, illicit assemblies, magic and sacrilege. On the other hand, Mommsen and Harnack maintained that the earlier persecutions had their origin in the disciplinary powers granted to the local magistrates. The third opinion ascribes the effusion of Christian blood to a juridical custom, which arose after the persecution of Nero and gradually acquired the force of a law. This seems to be Mr. Hardy's opinion, albeit he is inclined to diminish the number of the martyrs and fails to give sufficient attention to ecclesiastical writers.

J. T. L.

Here's Ireland. By HAROLD SPEAKMAN. New York: Dodd, Mead and Co. \$3.50.

On the inside cover of this book is a map of Ireland; zig-zagging around the coast and through the middle is a green line. "The green line," says a legend below, "shows the journey of the author, who, with Grania the donkey, traveled all Ireland!" Following "the green line," even without the encumbrance of a donkey, is not without its difficulties, and the author had his, but like the Irish in Ireland, "he made light of them." One of his difficulties was his endeavor to paint the beautiful west coast of Ireland "between showers," but he succeeded, as several interesting sketches in the book attest. He traveled with a donkey because he wanted to keep near the people. Several times they commented, "you're plain for an American," and he was somewhat nettled at the remark until he learned that it was intended as a compliment. There is nothing in the book about Ireland's ancient greatness, and little about politics; what there is, is set forth, for the most part, in dialogues that the author had with chance acquaintances, or overheard. His descriptions of the present day celebrities of the Gaelic Renaissance are amongst the best things in the book. He was immensely impressed by the hospitality of the Irish, and their unvarying sense of humor. Although not of their faith, he could appreciate the fact that it was this element in them that enabled them to bear their poverty with such admirable resignation. Following "the green line" with the author of this book is a pleasure.

F. R. D.

Books and Authors

Poets and Poetasters.—The lyrics in "New York and Other Poems" (Dorrance. \$1.75), by Mary Dixon Thayer, give the impression that they have been created rather than made, that they are spontaneous outbursts from a soul brimming with poetry and not verses laboriously pieced together. There is a subtle art in these poems, a delicate finish; and there is, at the same time, a masterly abandon. The title poem "New York," with its strength and vision, was deserving of the prize-award of *Contemporary Verse*. "If dying, I do never see," the poem to which was awarded the Browning Medal, manifests the diverse qualities of sweetness and meditative restraint. These poems are direct in their address and passionate in their feelings. The sonnets collected in the second part of the volume are reminiscent of the Shakespearean mode, and the "Prayers," in the third part, give full expression to the religious awareness that is not absent in the miscellaneous poems.

With a graceful foreword, James J. Daly, S.J., calls attention to the poetic claim of Sister Mary Angelita in her "Starshine and Candlelight" (Appleton. \$1.50). "There are abundant signs here of an active mind sensitive to the finer things of life, and not scornful of the exacting laws of good verse," Father Daly says. Sister Mary Angelita is "at home" with nature in her moods of beauty and charm. She discovers God in His creations and through delicate verses speaks sermons for those whose mind and heart are less sensitive than her own. Her sincerity is deep and her art is not small.

To one who knows city life and something of the charms of the country, who can appreciate the moods and tenses of both when told in good verse, the "Selected Poems of Charles Hanson Towne" (Appleton. \$1.50) will make a vivid appeal. Mr. Towne has no tricks either of verse or phrase, and he needs no such trivial helps. He knows life and he sings of it sincerely, deeply, musically. The poem to Francis Thompson is eminently good; "Manhattan" has a special charm for one who understands the soul of the city; "The Messenger Boy" provokes thought, and perhaps visions of "old remembered days." Among the better sonnets and lyrics may be mentioned "Love's Silences" and "A Song in April."

As in his last volume so also in "Spiritual Songs" (Manchester: Magnificat Press), Rev. Hugh F. Blunt, LL.D. is a troubadour of Our Lady. Most of the poems in the earlier part of the collection are devoted to the great mysteries of her life and to the mysteries of her love for her children. The excessive rhetoric in these poems may be excused by the poet's ardor for the Lady of his choice; but the archaic "thou" and "thee" weaken his appeal. In the sequence following, Father Blunt devotes his verse to the grim three of the last four things. A reading of these poems makes one more appreciative of the consolations of piety.

Far different in style and sentiment is "The Road to Town" (Seltzer. \$2.00), by Charles Divine. The author's phrase "a poetic Main Street" is adequately descriptive of the volume. The series of verse presents pen-pictures of a small town, West Windsor by name, of its mentality and its activities, of its inhabitants and the scandals and tragedies that have come into their secluded lives. The narratives are told in blank verse. They are ordinary in content and not distinctive in expression.

There is little excuse for the public presentation of "Thoughts on the Wing" (Boston: Christopher Publishing Co. \$1.50), by Brother Michael Dunn, O.S.B. The foreword is of a piece with the poems that follow, many of which are vaguely and even crudely expressed. The local and occasional element in the verse may make it interesting to those who are acquainted with the author.

Small Books of Spiritual Cheer.—There are many consoling thoughts in "Twilight Talks to Tired Hearts" (Techny, Illinois: Mission Press. 75c), a new edition of a series of discourses on dogmatic, moral and practical aspects of our Cath-

olic life written by Rev. W. W. Whalen. Though the "talks" never wander far from the main subject, that of love and devotion to Jesus, they take occasion to direct our attention to our faults and to open our eyes to the virtues that we may acquire. Father Whalen has the gift of apt illustration. While he sometimes writes bluntly and frankly, he also writes with sympathy and consolingly.

To date, nearly 400,000 copies have been issued of "My Changeless Friend" series, by Francis P. LeBuffe, S.J. This remarkable success augurs well for the welcome that must also await "My Changeless Friend. Tenth Series" (New York: Apostleship of Prayer). These little books deserve their popularity. They express deeply spiritual thoughts in plain language, they cast a happy glow over the business of living, and they furnish not only reasons for prayer but prayers themselves.

Evidently modeled on Father LeBuffe's series is that of "Thy Kingdom Come" series, by J. E. Moffatt, S.J. The latest edition is "Thy Kingdom Come. Third Series" (Benziger. 30c). These brief spiritual essays open out vistas in the way of life, they suggest ways and means for a more exact practice of pious activities, and they furnish consolation to those who are striving to perfect themselves.

Bound in the blue of Our Lady is the first tiny volume of still another series, "The Morning Star," by Raymond T. Feeley, S.J. "Thoughts for Today" (Benziger. 60c) contains a decade and a half of little essays, each with a story, an incident of Mary's life, and a practical lesson. They are written with vigor and piety.

Among the innumerable booklets and pamphlets designed to further the devotion to the Little Flower is "Truly a Lover" (Herder. 85c), by Rev. John Carr, C.S.S.R. It searches deeply into the soul of the Saint and emphasizes the fact that in her mind to love and to suffer for God were almost identical.

History on the Bias.—In a mediocre rendering of a second-rate German work, presumably of an elderly vintage, "The World of Incas" (Dutton), by Otfried von Hanstein, translated by Anna Barwell, there is presented an idealized account, intended for popular consumption, of the origin, organization and development of the communistic state of the Incas in Peru and the adjoining provinces. Being devoid of bibliography, references or index, the volume has little scientific value for the student of history or sociology. It has the merit of being brief, clearly ordered and vivid in its presentation of the history of the Inca Empire, of the economic and social arrangements of this most rigidly communistic commonwealth in the world. The volume shows, and this is its main thesis, that the absolute prerequisites for such a state of affairs are rare disinterestedness on the part of the rulers and apathetic mediocrity on the part of the governed. The strong Protestant bias of the author manifests itself not only in uncalled for slurs on the Papacy and "Romish" practices, but especially in the sneers and exaggerations liberally accorded the Spanish conquerors and missionaries.

In "People of the Steppes" (Houghton, Mifflin. \$2.50), Ralph Fox deals with that phase in the development of the Union of Soviet Republics in which there was the first recovery from famine and the first great expansion of private enterprise known as the "New Economic Policy." The period comprises the year 1922 and the beginning of 1923. Had the author kept his promise and permitted the Kirghiz Kazaks to speak for themselves, the narrative of these people and of Cossack rascality might have afforded real interest, since their personality is much less irritating than is that of Mr. Fox. But then, the author is only twenty-two, and English, as he declares repeatedly. He prefers Moscow to Rome and criticizes the Popes for their treatment of Nestorianism and Manicheism, demanding to know "what bitter ironist first said that God loved the poor." Having snapped a good picture of Bukharin defending the minority group in Moscow, he spoils it by nasty reference and innuendos. He believes the Bolsheviks have come to stay. But, he is a young man who also favors paganism.

Steel Decks. Cousin Jane. The Death of a Millionaire. The Rim of the Prairie. My Tower in Desmond.

"Steel Decks" (Scribner. \$2.00) is the first full-size novel by James B. Connolly, an author who has been writing brilliant fiction for many years. Unlike most first novels it is the fruit of mature experience both in literature and life. It is a sea story. Not a story about the sea as are most that come through the presses today by men and women who use the sea as they use a drawing room, as a pretty setting for a pretty picture. This story rises out of the sea as vividly as storm or lightning. It is a character story, too, of men and women that are in no way like the dolls or puppets that fill the pages of best sellers. And the plot is simple, as are all the great plots of life. The characters make it, it is not made for them. It is such a good book that it will be surprising if there is much said about it by the publicity departments, sometimes called the literary sections of our magazines and metropolitan newspapers.

Harry Leon Wilson has left the humorous for the more serious vein in his latest book "Cousin Jane." (Cosmopolitan. \$2.00). It is the story of a child of ten suddenly taken away from school and placed in most unusual circumstances. Her development and her adventures make up the story. Those who know the author from "Bunker Bean" to "Professor How Could You?" will regret to find rollicking humor absent from this book. There is humor in it, but restrained and subtle, and there are some of the eccentric characters whom Mr. Wilson portrays so well. It is a good story too and one with an unmistakable point. Harry Leon Wilson is unique in his other books; in this he is one of many writers.

There is a single but a baffling plot in "The Death of a Millionaire" (Macmillan. \$2.00), by G. D. H. and Margaret Cole. Detective Wilson is at his wit's end to find the *corpus delicti*. In his quest, fruitless or fruitful, according to one's point of view, he crosses the trails of gold miners, stock jobbers, Bolsheviks and smugglers, only to find himself face to face with the living impersonating the dead, an apparent murderer identified with an apparent corpse. How can a man be living and dead at the same time? How can a testator be his own legatee? When is a murder not a murder? These are the questions the reader will find answered in a book, every page of which is interesting and thrilling.

Small and midwestern is Maple City; but to Warner Field and Nancy Moore and the men and women on "The Rim of the Prairie" (Appleton. \$2.00), the little Nebraska town is full of life and love and tragedy. Bess Streeter Aldrich has made a delightfully wholesome tale out of their comings and goings. When the story opens both Nancy and Warner step out from a shadowy past; we are intrigued until the end for an explanation. The heroine is a sweet, cheery character but with a most unromantic philosophy of life. Love is too fragile a star, she holds, to hitch your little wagon to, and if faith, hope and a bank account make a desirable trinity, the greatest of these is the bank account. The boarders at the Bee House are kept well to the front and serve in the story for more than padding.

"Records elaborated from my diaries and amplified from memory" in a "disguise of fiction" is S. R. Lysaght's description of his book "My Tower in Desmond" (Macmillan. \$2.50). The narrative, scened in Ireland prior to and during the Easter Rebellion, follows the lives of two young men. Both protagonists are admirable, the woman they love is no less so; and thus the novel maintains a higher standard than most modern fiction. There is enough plot and action to prevent the moralizing from becoming tiresome, and sufficient love-making to supply the romance. While in no sense a Catholic novel, the influence of Catholicism is not slighted. The volume offers a blend of fact and fiction penned in a distinguished style. The author confesses that his purpose has been to unburden himself, and to convey to others his views on the Irish question.

Ruben and Ivy Sen. The Emigrants. The Outcast. The Stormy Petrel. Craig Kennedy on the Farm. The Heart of a Lark.

When East meets West there surely must arise complications. And there are many of them in the tragedy of "Ruben and Ivy Sen" (Stokes. \$2.00), by Louise Jordan Miln. These children of a Chinese father and an English mother, described in the author's previous novel, grow to maturity with the burden of many problems upon them. Mrs. Miln writes sympathetically and interestingly about Oriental life; evidently she has most intimate knowledge and experience of its complexities. Despite her love for things Chinese, she has no enthusiasm for the marriage of East and West. There may be happiness in it for the parents but for the children there is anguish.

When Erik Foss returns to Norway with his tale of America's opportunities, what more natural than that discontented peasants in whose veins the old Viking blood is strong should be lured to the Dakota prairies? "The Emigrants" (Century. \$2.00), by Johan Bojer, is a well-written story of their coming: a tale of adventure and success, and of awesome homesickness. The settlers are wholly devoted to the interests of their adopted country, yet there is ever the heart-wrenching lure of the home-land. In the battle of these doughty Norwegian pioneers to cultivate the virgin soil romance and tragedy freely mingle. The technique is simple, but the problem discussed is complicated.

Great oaks from little acorns grow. How a trifling wifely indiscretion wrecked a home and brought other more direful calamities in its wake is graphically told by Luigi Pirandello in "The Outcast" (Dutton. \$2.50), translated from the Italian by Leo Ongley. Certain passages suffer in the translation and readers unfamiliar with the religious psychology of the Italians will fail to appreciate the significance of some parts; nevertheless, this is a powerful story powerfully told. But had the wronged woman who raised herself so far above her unmerited shame ultimately triumphed over the tempter the lesson of the story would have been just as potent and more acceptable.

For those who in imagination would travel the sea and adventure in the wilds, Oswald Kendall has written a vivid and thrilling story, "The Stormy Petrel" (Houghton, Mifflin. \$2.00). The armchair traveler is transported to the Arctic Circle where he discovers, graphically, what Soviet Russia can do in the way of daring robbery, both on land and sea, in this bleak, forsaken region. Through startling word-pictures, he grows familiar with the experiences of the intrepid men who live among the native Indians. The story is told with gusto.

In the latest addition to the justly famed series, "Craig Kennedy on the Farm" (Harper. \$2.00), by Arthur B. Reeve, Craig has gone for a vacation with his *fidus Achates*. His reputation, however, has preceded him and so problems in crime still pursue him. Everyone of the short stories in this volume deserves its meed of praise, in spite of a certain carelessness in style. Perhaps this latter is due to the fact that the hero is now living the care-free life of the farm. Craig is such a champion of law and righteousness that his analytical exploits make harmless and exceedingly attractive reading.

In "The Heart of a Lark" (Seltzer. \$2.00), Catherine Clark tells the story of a light-hearted girl who has neither faith in the supernatural nor an appreciation of sacrifice. Mollie Burnaby is frank, sunny and beautiful, but supremely selfish. She is in strong contrast with her cousin Moll, shy, morbid and plainly commonplace, but thoroughly disinterested. One cannot approve the latter's disgraceful deception of Tony Livingstone how magnificent soever her motive. The end does not justify the means and old Lady Cartwright philosophizes well that the choice of evil never leads to any lasting blessings. The story is told frankly and honestly; tense dramatic situations follow each other to a satisfactory conclusion.

Communications

The editors are not responsible for opinions expressed in this department.

"America" and Prohibition

To the Editor of AMERICA:

I thank you for the kind answer to my communication concerning AMERICA's attitude regarding prohibition, in the issue for October 31. May I ask a little space for a few remarks, following the points as numbered in your answer?

(1) I understood that Father Blakely favors the return of the saloon, but only the good saloon, where there will be moderate contact with beer and no drinking to excess; no carousing, ribaldry and drunken broils; no going home late in a state of intoxication and making it unpleasant for the family; no spending upon drink money that might go for the support and comfort of the family, or for adding to the savings accounts which have been growing so remarkably of late years. In fine, an ideal saloon, such as St. Thomas would recommend as an aid to the practice of virtue. (2) I understood, mistakenly perhaps, that the editorial of October 10 questioned whether the Volstead Act should be enforced. If it was only meant that the law is subject to discussion, review and repeal, no one could reasonably demur. However, AMERICA "seems" to hold that the law as it is need not be enforced and may be violated without violence to one's conscience. (3) I did not mean to institute an odious comparison between Dr. Ryan's argumentation and that of AMERICA or any other opponents of prohibition. I merely questioned whether, as to the binding force of the Volstead Law, there has been any set and formal discussion in the negative sense, like that of Dr. Ryan's in the positive. If I may do so without seeming to be impertinent, I would respectfully ask for a reference to such an article.

Mundelein, Ill.

W. J.

[W. L. is undoubtedly acquainted with the distinction between non-enforcement and non-sinful violation of a law. AMERICA has never advocated non-enforcement of law. As to the sinfulness of violating the Volstead law, a search through the columns of AMERICA will reveal many arguments for the negative. Ed. AMERICA.]

Brownson's Works

To the Editor of AMERICA:

Thank you very much for forwarding two enquiries regarding the works of my grandfather, Orestes A. Brownson. I have answered both. Five of the twenty volumes are now out of print. The remaining copies of the series, and the plates are at 1440 Seyburn Avenue, Detroit, awaiting any intending purchasers.

Detroit.

JOSEPHINE BROWNSON.

Catholic Scholarship

To the Editor of AMERICA:

The discussion of scholarship in AMERICA has achieved two effects. It has shown the Catholic world, if not the entire educational world, that Catholic education in America has become a very big thing in a very short time. Only a very big thing could provoke the nationwide discussion that is now at fever-heat. Secondly, it has shown Catholic educational circles and Catholic educators that they have accomplished at least one great stride forward in progress, namely, they have attracted attention. It has made them a bit more wide awake, more alert, more eager to strengthen their forces, to unify their organization, to intensify their effort.

One thing is yet lacking, a defense of our Catholic education so strong that it may place us on the offensive for all future time. Someone who has the leisure and the necessary

statistics must show that which we cannot deny, that Catholic education has done not only great things, but very great things.

Might not the development of such points as the following explain—for we do not seek excuse, there is no need of such—the *apparent* lack of Catholic scholarship?

(1) Would not a survey of the graduates of our older Catholic schools show that the graduates of these Catholic institutions are leaders in their own communities?

(2) Were a survey made of the standing or recognition of Catholic universities in professional circles, would it not assure us of the fact that our prestige is enviable?

(3) Is not the growth of Catholic educational institutions of higher learning in the last century proof of our achievement and scholarship, or whence do we get the scholars and learned professors to man the schools which rate "A" in standardizing bodies whose requirements are the highest?

(4) Has not this very growth been a prime cause in precluding any great amount of *outstanding* scholarship, or *productiveness*, if you will? Those actually equipped to publish have been so overburdened with work that the leisure to give themselves to research work in science, or produce literature has been entirely out of the question. The only reason these men and women do not publish is simply this—there are only twenty-four hours in a day.

(5) Further, of those who gave promise of achievement in college, has not a great percentage entered the ranks of those who minister at the Altar, and are now either members of the learned, scholarly, and influential American Hierarchy, or members of the rank and file of the overworked American clergy?

(6) Might not a final reason be the youth of our American Catholic education? Are we not expecting too much, to look for such an institution as American Catholic education to be reared over night, and to produce brilliant results by dawn?

Lastly, may not criticism of our colleges prove a specious pretext for the student who wants the best to look with disdain on our Catholic universities and turn toward the large secular institutions of learning?

Is not the time opportune for someone to prove that the generous outlay on the part of the Catholic laity and the generous contribution of life itself on the part of the priest, Brother, and the nun have not been in vain? Who is going to do it? Let us hope that someone will undertake to render this great service to American Catholic Education, and to the Catholic Church.

St. Louis.

WILFRED MALLON, S.J.

To the Editor of AMERICA:

William Stetson Merrill, of Chicago, in his communication which appeared October 31, 1925, states that I have shown an unfortunate misunderstanding of Mr. Shuster's article "Have We Any Scholars?" A thorough digest of the context of Mr. Shuster's article and a careful perusal of my communication may possibly correct Mr. Merrill's impression.

My interpretation of Mr. Shuster's article (and I believe we are entitled to construe, except in matters of faith and morals) was an implied indictment of the past and present system of Catholic education. As such it was my earnest desire to defend the present system of Catholic education together with the ability of Catholic educators to produce scholars. The past requires no defense.

Mr. Merrill states that "nobody questions that there are as many Catholic students as there are persons attending Catholic colleges." His assertion is very refreshing; but all persons attending Catholic colleges are not students.

If I remember correctly, Mr. Shuster, in his article "Have We Any Scholars?" stated that he had examined several dissertations for doctorates at Catholic universities and that some would not have been accepted at non-sectarian universities. How can

we say that the good Sisters are the type of scholars in question (to my mind they are) in view of this statement? If a Sister were to prepare a thesis on education it would necessarily be permeated with the Catholic viewpoint, as a result of her training, and if examined by non-sectarian professors would they qualify her? Finally, are not the Catholic and non-sectarian viewpoints of culture and scholarship different in their entirety?

Philadelphia.

NORBERT A. MINNICK.

Field Mass in the Canal Zone

To the Editor of AMERICA:

For Thanksgiving Day the Commandant and other Officers are issuing invitations to a field Mass to be celebrated by their Chaplain, Father John R. Carroll, Chaplain at Camp Gaillard on the Panama Canal Zone.

It will be Pan-American in nature as President Rodolfo Chiari, and the diplomatic corps from the Republic of Panama will review the 42nd Inf. stationed at Gaillard, an isolated post of the Isthmus, along with General Lassiter, the Commanding General of the Panama Canal Department. Following the review of the troops by President Chiari and General Lassiter a Mass of Thanksgiving will be offered on the parade ground to which a great gathering of people will flock from all over the Canal Zone.

The sermon will be preached by the Rev. Father Rojas, S.J., probably the ablest pulpit orator in South America, and the music for the Mass will be furnished by the Fort Clayton choir under personal direction of Colonel Heavey, the Commanding Officer of Fort Clayton.

It is estimated that four or five thousand people will witness the field Mass on Thanksgiving Day. During the Mass aviators will circle the field and drop flowers. Everything will be done to give the greatest possible honor and glory to Almighty God on that particular day.

The Women's Welfare Club of Camp Gaillard, under the direction of Mrs. Simonds, the wife of Brig.-Gen. Simonds; Mrs. Knabenshue, the wife of Col. Knabenshue, the Regimental Commander and Mrs. Weiser, the wife of Lieut.-Col. Weiser, will tender a reception to all the guests at the Officers Club.

Besides the military the various organizations from Ancon, Balboa, Panama and Colon will send delegations. The field Mass gives great inspiration to everyone and is often an external grace of God to some who have fallen away from true wisdom, which is the practice of godliness. May God grant that the undertaking will not be barren of fruitful spiritual results.

Panama Canal Zone.

J. R. C.

Catholic Students in Non-Catholic Fraternities

To the Editor of AMERICA:

Apropos to the discussion on Catholic students in non-Catholic colleges, may it not be in order to inquire as to how far particular phases of such college social life affect the Catholic student? Since the Catholic student is present in large numbers, should we not delve deeper into the causes which weaken his faith? In my limited experience I have found the non-Catholic fraternity more deadly to faith than agnostic professors.

In looking back over twelve years I can recall few Catholic men who have remained practical Catholics after living for some time in a non-Catholic fraternity house. This defection arises not from antagonism of the fraternity to the Faith, but rather from the indifference to religion which frequently prevails among fraternity men.

Fraternity life breeds a uniformity of ideals and conduct which usually weakens the Catholic student in the practice of his religion and induces an aloofness from Catholic activities.

Evidently this is one of the phases of non-Catholic education that should not be overlooked by us.

Manhattan, Kansas.

A. J. L.